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ESSAYS
BY THE
DEAF AND DUMB

RUGBY

45. 296.



ESSAYS

BY

THE PUPILS

AT THE

COLLEGE OF THE DEAF AND DUMB,

RUGBY,

WARWICKSHIRE.

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COLLEGE OF THE DEAF AND DUMB,

RUGBY, WARWICKSHIRE,

CONDUCTED BY

MR. H. B. BINGHAM.

Since the period at which DR. JOHNSON, describing his journey to the Western Islands, speaks of a "COLLEGE OF THE DEAF AND DUMB" which he visited in Edinburgh, as a philosophical curiosity which no other city had to show, several Institutions have happily been established for the improvement and education of this class of persons. One however has of late been wanting, of a strictly private and domestic character, confined exclusively to the higher classes of society, where they can be received and brought up, in a manner conformable to the principles and habits which belong to their station in life.

With a view to supply this want, MR. BINGHAM has withdrawn from the duties in which for many years he has been engaged as a Public Instructor of the Deaf and Dumb, and now devotes

himself to the work of giving, with the comforts of a domestic circle, a sound and liberal education to those persons of the higher classes, of *both sexes*, who, being DEAF AND DUMB, or having IMPEDIMENTS OF SPEECH, are thus incapacitated for receiving instruction by the usual channels.

Ample testimony, of the highest kind, to MR. BINGHAM'S success as a Teacher of the Deaf and Dumb, with all other necessary particulars, may be had on application.

TERMS:

EDUCATION, BOARD, WASHING, &c. &c., from Sixty to One Hundred Guineas per Annum, according to age and circumstances.

OPTIONAL EXPENSES.

DRAWING.

DRILLING.

DANCING.

MODERN LANGUAGES.

INTRODUCTION.

THE catalogue of infirmities and calamities to which human nature is liable, exhibits, perhaps, no case of our fellow creatures (insanity excepted,) which more forcibly, or more justly excites our commiseration than that of the uneducated deaf and dumb, for although blindness may and does claim a readier sympathy, from the deep interest it excites, yet, on attentively comparing these two great calamities, we cannot fail to discover that the former possesses the heavier privations. It is remarkable that until about the middle of the sixteenth century no attempt was made to instruct the deaf and dumb; and that in the time of Justinian they were considered as idiots, and abridged of their civil rights.

In 1552, Peter Ponce, a Benedictine monk, commenced the instruction of a deaf and dumb person.

In 1620, John Paul Bonet published a work, after having taught several deaf and dumb persons.

In 1648, Dr. Bulwer published his "*Philosophus; or, Deaf and Dumb Man's Friend.*"


In 1659, Dr. William Holder taught one young gentleman in this country to make some proficiency, and published a work on the deaf and dumb in 1669.

In 1660, Dr. John Wallis, F.R.S., and Savilian Professor of Geometry at Oxford, instructed two, in some degree, having previously written a work on the subject.

In 1680, George Dalgarno, of Aberdeen, published a similar work.

In 1700, Dr. Amman published his treatise, "*Dissertatio di Loquela.*"

Some other instances are also on record of philanthropic individuals endeavouring to ameliorate the condition of the deaf and dumb;




but nothing of any moment was accomplished until Mr. Braidwood, of Edinburgh, in the beginning of the year 1760, opened an establishment for this afflicted portion of our fellow creatures, from which have sprung all the present institutions of the kind in Great Britain and Ireland.

At the latter part of the same year (1760), the Abbe de l'Epeé also opened a school for the deaf and dumb; and each of these philanthropists carried on their respective establishments for the space of five years, without being conscious of the existence of a competitor in any part of the world.

It would be presumptuous in me to attempt to speak of the merits of these great and good men; suffice it to say, that Arnot, in his history of Edinburgh, Dr. Johnson, in his tour to the Hebrides, Lord Monboddo, in his origin and progress of language, and Pennant, in his tour through Scotland, have each individually made most honourable mention of the former, and France has erected a national monument to the

latter, in Père la Chaise ; and richly did he deserve this mark of a nation's gratitude, for such was his zeal and love for the deaf and dumb, that for a long period he denied himself every comfort, and almost the necessaries of life, in order that his annual income (which was very limited,) might enable him to support and educate a greater number of his less fortunate brethren ; and, during a very severe winter, his pupils, finding that for the same reasons he did not allow himself a fire, went in a body, and, with tears in their eyes, most earnestly besought him not to injure his health by so great a privation.

It will be seen by the following calculation, extracted from the third circular of the Paris Institution, published in 1832, that the proportion of deaf and dumb is unfortunately more than is generally supposed :—




INTRODUCTION.

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PAYS.	POPULATION.	NOMBRE DES SOURDS- MUETS.
Portugal	3,815,800 ...	2,407
Espagne	11,500,000 ...	7,255
France	32,000,000 ...	20,189
Italie	20,000,000 ...	12,618
Suisse	2,000,000 ...	3,976
Grand Duché de Bade	1,108,060 ...	1,983
Wurttemberg	1,550,215 ...	1,250
Bavière	4,037,000 ...	2,908
Autriche	26,444,000 ...	16,684
Prusse	12,726,823 ...	8,223
Saxe.....	1,400,000 ...	883
Grand Duché de Saxe Weimar...	226,000 ...	142
Hesse Electorale.....	550,000 ...	400
Duché de Nassau	300,000 ...	210
Principauté de Lippe Schauen- bourg	25,500 ...	16
Hanovre	1,500,000 ...	946
Duché de Brunswick	206,000 ...	176
Duché d'Oldenbourg	240,000 ...	151
Francfort.....	75,000 ...	47
Hambourg	137,700 ...	86
Brême	50,000 ...	31
Belgique	} 6,166,854 ...	2,166
Hollande		
Danemarck	1,800,000 ...	1,260
Suède et Norwége	3,800,000 ...	2,397
Russie d'Europe	44,118,000 ...	27,834
Pologne	3,700,000 ...	2,334
Etats-Unis d'Amérique	12,000,000 ...	6,000

During the first fourteen years of my professional career, I took every means and opportunity of ascertaining the cause of deafness, which I found principally to arise from measles, scarlet fever, hooping cough, small pox, paralysis, epileptic fits, water on the brain, enlarged tonsils, and scrofula. I also found that deafness prevailed more in some counties than in others; thus in Derbyshire, I met with one in every 500 persons, whilst on an average throughout England there was one in every 1,500; so that, according to the census taken in 1841, of a population of 15,911,757, the aggregate number of deaf and dumb would be 10,607. Since the opening of the first public institution, in 1792, 2,300 deaf and dumb have been educated, and about 600 are receiving education; therefore supposing all the educated are still living (which is by no means likely), there are 7,707 in England and Wales, without the least knowledge of their moral responsibility.

Much is done in various ways to ameliorate the condition of man, and I cannot refrain ex-



pressing my regret that the benevolence which is a prominent trait in the character of the present age, is not sufficiently expansive to embrace and to relieve the wants of ALL those, who, by a mysterious dispensation of Providence, are deprived of that medium through which are conveyed to others the rays of intellectual, moral, and religious light. To children with all their faculties the means of education are furnished. Is it not a matter of equal justice that the same liberality should be extended to those doubly unfortunate? The advantages cannot be less than to others, whilst the benefits are much greater. Many I know, even in this enlightened age, consider the deaf and dumb incapable of receiving instruction, whilst others, on the contrary, believe that their want of hearing is made up to them by a greater share of mental powers. These are both extreme errors; the truth is, that the scale of intellect in them is as *variously graduated* as in other persons. Many of them, when educated, possess a quickness of apprehension, and a scope of imagination

equal to those of their own age who are not naturally deaf; in proof of which, and in compliance with the repeated solicitations of individuals who have visited my establishment, I have consented to publish the following little essays, written off hand by my pupils, (not exceeding fifteen years of age,) in the presence of the parties who proposed the subjects, and whose names and residences are attached. It may be proper to state that the exercises are published, without the slightest alteration, as they were composed by their respective authors.

H. B. BINGHAM.

*College of the Deaf and Dumb,
Rugby, Warwickshire.*

ESSAYS.

PATRIOTISM.

Subject proposed by Captain TURNER,
at J. BUSBY, Esq., Edgbaston.

EVERY man, high or low, is attached to places with which he has long been familiar, and more particularly with those in which he has passed his younger days, for then the affections are stronger and more easily excited, and as when we have an affection for an object we naturally desire to promote its welfare; therefore we have a feeling which makes us zealous for the safety, honour, and happiness of that country in which we have been brought up, and this feeling is what we designate by the name of Patriotism. Many and great have been the actions to which this feeling has prompted men. It stimulates

them to rise up in the defence of their native land in the hour of need; to repel all attacks upon its rights and privileges; and to promote its welfare. It was Patriotism that actuated Leonidas and his three hundred Spartans; which strengthened the aged arm of Paoli; which nerved successively the hearts of Aloys Reding and William Tell, with their bands of gallant Switzers; and which raised that burst of national enthusiasm in Britain, on the intelligence of Napoleon's projected invasion.

But not only the soldier and seaman, who stand by the sinking fortunes of their country, and raise it up to prosperity, are patriots. Their Patriotism is more conspicuous, and is tried in the face of greater apparent dangers, but every one who does anything to promote the welfare of their country with a sincere heart, is a Patriot. To the glorious names of Nelson, Wellington, and Marlborough, must be added those of Wilberforce, Newton, and Pitt; for while the former defended their country from the attacks of outward enemies, the latter kept

it from those secret ones which are often found gnawing down the foundations of the most mighty states, and promoted its wealth and wisdom, and raised it in the scale of nations.

Though they have all but one departed from the scene of these actions, Britain has other sons ready to support her; and long may she possess such as these, in whose bosoms Patriotism glows in all its fervour, whom no difficulty nor danger can daunt, and who will sacrifice every private and individual interest when their country demands their assistance.

PATRIOTISM.

Subject proposed by L. WELD, Esq.,
Principal of the Hartford Deaf and Dumb Asylum, U.S.

THE Briton loves his home. The Laplander adores his snows. The Norwegian sings "For Norgee," whenever the festal bowl goes round. The African sighs for Africa, under the rod of oppression. Wherever man is there is Patriotism. It is a flame which never dies, save in the smothering atmosphere of vice. Traitors are only to be found among the worshippers of Mammon, and they are hated both by their own and the other party. He who can betray a trust in the Land of his Fathers, cannot be expected to keep one in that of another.

There is a spirit which nerves the man, and urges on the hero; that spirit Nelson saw, and Wellington sees. He fought manfully when required, and gained much glory; but he foregoes another wreath of laurel, that Britain may enjoy what she wants most, viz., peace. Nor

would I be understood to select these, and others in the military line, as preëminently conspicuous; there is much glory there, but there is glory too elsewhere. Within the halls of Westminster, have not the energies of men been displayed from the purest motives? Have not the voices of Burke, Pitt, and Wilberforce there pleaded the cause of right, equality, and humanity? That was Patriotism! But it is not all. It would be a poor compliment to a nation to say it burned only in the breasts of her legislators and commanders. He who honestly works for a livelihood, he who answers the call of affliction, who stands up for peace, but girds on the sword when the sword is required, while he fulfils the gospel of Christ, acts upon Patriotic principles. Britain has had many of these, may she have more.

**IF YOU CAN DESCRIBE AN AUTHOR TO
ME, I SHOULD BE GLAD TO KNOW
(HAVING SOME INTEREST IN THE
SUBJECT) WHAT HE IS ?**

Subject proposed by C. DICKENS, Esq. (Box.)

AUTHORS have been represented by one of our poets as going about with loose neckcloths, and turned down collars, with a thoughtful and something-to-do-with-everything air about them. Now, in my opinion, this description may suit some of that class of men, but it cannot suit all. Tastes vary so much, that I believe there is not a man alive who can find his counterpart among all the millions that inhabit the earth ; and since all men have different tastes and sentiments in one way or other, all Authors must be like circumstanced, and, therefore, all cannot fulfil the description which Goldsmith gives of them.

I, for my part, always fancy an Author in a long dressing-gown and slippers, in a snug little

room in which only one candle burns, seated in a comfortable arm chair at a little table covered with papers and old pens, now gazing at the fire, now looking into some little book or magazine, and now seizing a pen and writing away in desperation, then again coming to a stop, taking a turn up and down the room, and then writing again. But an Author is not always confined to his study: well then, here he is taking a walk in the parks, say St. James's, he is engaged in—not reading—dipping into a book he carries with him, and between each dipping he bows to some acquaintance, or else muses or stares vacantly at something or other. Then come the quarrels he wages with the Bookseller about publishing his manuscripts, the airs he gives himself when he hears his works praised, and the way he finds some defect or other with them, as if to say that he knows more now than when he wrote those works. This is the picture which I form to myself; I have never had much intercourse with them, and I do not know whether my opinion of these personages be right or no.

As Authors influence the public mind in a great degree, and as printing gives to their works a wide and far spreading influence, it well becomes them to take heed lest they should give birth to bad opinions and false conclusions, which, when once let loose, can never be recalled ; but great good as well as great evil springs from the press,

**“Like Eden’s probationary tree,
Knowledge of good and evil springs from thee,”**

says Milton, and every one must confess the truth of what he says. Half of all the scuffles, brawls, riots, quarrels, duels, fights, bloody noses, black eyes, bruised limbs, surgeon’s fees, and a host of such like would disappear ; I say the world would be one-half quieter than it is at present, if all the bad books, spurious libels, and inflammatory speeches were withdrawn from the libraries of the world, half, or more than half, of which they fill. Booksellers might quarrel, Printers raise an uproar, Publishers petition Parliament, and poor Authors starve, but these would be small evils when compared to the


good which might ensue; as small as the mouse is compared to the elephant, under whose foot it squeaks; and if bad books are productive of such a number of disagreeables in the world, how much more so must that man be who is the cause of them all, but who still gets the reputation of being an Author? Make him stand forth as he really is, and there he is, according to Punch's authority, what the attorney who signs himself "yours truly" is behind his mask, a d—l with two horns as thick as his thumbs sticking out of his head. I wonder that mankind should tolerate such a being, and not only tolerate but praise him. Tear the mask from his face, and the world—not the earth—would run away from him with as much terror as the mouse which ran up the clock did, when it struck one, according to the old rhyme,

"Hicory, dicory, dock."

In fact, a bad Author is the most disgusting, disagreeable, abhorrible, contemptible, degrading, treacherous, grovelling, sneaking dog—not man

—under the mask of an accomplished, inoffensive, great, sincere, and elevated man.

Less extensive in their effects, but truly pure and worthy, are the productions of the good Author, who, though he may live and die in poverty and contempt, cannot but fail one day to be raised high, very high above the heads of all the disseminators of evil that have ever existed, and who wonder how he could ever mount up to such an eminence. He is the great machine by which three-quarters of the happiness of the world is promoted. Long may such Authors as these be respected. Long may they be the upholders of everything that is great, everything that is noble. Long may Englishmen be found ranked among them, and long may others than Englishmen find an asylum and a welcome home in Britain.



REVOLUTION.

Subject proposed by Miss LINWOOD,
Edgbaston.

WHAT do we see here on earth, but endless and continued changes. Day follows day, and everything is transformed. Where are those mighty empires which once composed all the known world? Where is the mighty Babylon—the imperious Rome? Not one of the millions that inhabit the earth can shew with certainty the place where they first stood, and a paper lantern stuck on a rotten post enlightens the shadow of the ruins of Rome’s huge capitol. Little did Romulus think what power his city would one day possess, and little did Cæsar think that the mighty Rome would so soon be forgotten. Cities rise upon the ruins of others, soon to form the foundation for others yet. States give birth to states, and each successive generation startles, but is soon forgotten by men. Everything is changeable and unstable

below the skies, and is not this a lesson to mankind? Are not they like so many mirrors hung up for him to view his own fate and destiny in? While everything is changing around us, must not we too change? Behold the innocent child playing and sporting about, dreaming of no ill, and wondering at the haste and confusion he sees around him. Happy being! but "change" is the word, and behold him ripened into vivacious and spirited youth, knowing more but yet knowing only in theory. He grows up, and his muscles gain a bolder swell; his step gets firmer, and his demeanour more commanding. He is in the prime of life, all eager with hope and anxiety; his ambition all on fire, and his desires at the highest: but his strength is of no avail to protect him from mutability; his hairs grow grey, his limbs get feeble, and ambition no longer swells his breast, and religion and the contemplation of the few good hours he may have passed form his only consolation. Death comes: his cheeks are pale, his eyes are hollow and unmeaning: feel him; he is cold—cold,


heavy, and senseless. No voice of pleasure or pain can awake him; his life is fled, and he departs to the worms. How different is he now to that playful and innocent child. May be, sin added to the wrinkles on his face, and marked the lines of those anxious frowns with her burning fingers. But he is gone to immutability, either to joy or woe everlasting.

ON THE PROGRESS OF CIVILIZATION.

Subject prepared by **ARTHUR HORRAN, Esq.,**
Master of the Deaf and Dumb School, Birmingham.

WHEN we view civilized Europe and the various structures contained in her, raised and supported by the genius of man, whatever those structures may be, from the government of a state to the plough which turns up the stubborn ground, and when Art and Science stretch forth their giant arms straight before us, the question naturally arises in our minds, How mankind attained this degree of excellence, and rose from the barbarity of the savage to the refinement of the citizen? It surely was not by miracle, nor by a superior power. Civilization was not man's first estate, for though Adam possessed all that was necessary for his own support, and therefore was civilized enough for himself, he was not what is now understood by that word.


From the observation that Adam was civilized enough for himself, we may draw out the cause



of the progress of Civilization in the world. As the wants of mankind increased, they tried to discover, and at times did discover the means to satisfy those wants. One want produces another, and real or fancied necessities rising up on every side, set the ingenuity of man to work, and that ingenuity, by being continually exercised, gained experience, and with experience an extended view of things, and this is the first and, in my opinion, the greatest cause of the progress of Civilization. But the wants of a nation are few, if it is secluded from the rest of the world. To see a novelty is to desire to possess it; and the love of enterprize and proximity of the sea having tempted some hardy adventurers to embark on that unstable element, they returned open-mouthed with reports of distant and other lands abounding in productions differing from their own; these reports being circulated, caused a desire of visiting those lands, and to procure their productions, and the difference in the produce of the two countries suggested the idea of exchange, and

this laid the foundation of commerce, which brings along in its train an extended knowledge of the world. But besides these two great causes, there are other and secondary ones which assist them, as tributary streams do some great river: the desire of fame, glory, or applause, set the wits of men a-going, and theories and speculations are as common even at the present day, as inventions and contrivances.

The Egyptians lay claim to, and possess the glory of being the first known civilized nation of antiquity; for though Assyria ranks first among empires, it did not make any great progress in science, except perhaps in Astronomy. Greece (itself an Egyptian colony) was the next centre of Civilization, and long after the rise of the Roman power, was still considered the chief seat of learning. For a period after the fall of the last-named empire, Learning and Civilization were banished from the earth. In the wild ferocity of rage, the Germans destroyed the greatest part of the writings and other works of art, which were treasured up in the mistress of



the world. What remained was kept concealed in the seclusion of the cloister; however, the work of Civilization sprung up again, from a few seeds scattered by the Roman legions in their eagle flight over the world. The germ grew, increased, and flourished, and the daughter is now greater than the mother was.


But how far soever Science may have extended itself, there still remains a large and extensive part yet enveloped in the shrouds of ignorance. It is for us Europeans, for us Englishmen, to drive away that darkness, and to spread the light of Science into the remotest corner of the globe. Happy is the man who does anything to promote this work; his mite, for all he knows, may save a soul.

WHAT IS MAN?

Subject proposed by **ERNESTER ROBINS, Esq.,**
Birmingham.

MAN is the image of his Creator, the likeness of his God, "the paragon of animals, the similitude of angels." In action, how majestic; in form, how imposing; in capability, how extensive; in mind, how great; in genius, how sublime; in ideas, how profound; and in everything, how perfect.

Man is a debased likeness of former greatness, the remains of a once beautiful statue, and the mould and rust of what at a former period was the admiration of the Heavenly host. What is his genius, his dominion, or powers of mind and loudly extolled feats of grandeur and strength? What are they in comparison with the power of Him who wields the force of the whole Heavens, and sends rolling on, in one regular course, millions upon millions of the starry host, one of which could stop for ever



the boasting mouths of those thousands that arrogate to themselves the right of victories in Art and Science?

Both these representations of man, though so widely contradictory, are agreeable in every respect with veracity; and the question, "How can these things be?" is easily answered. The first is man considered abstractly from a purer being, and washed clean from the impurities of sin. Such he was before his fall, when he breathed the atmosphere of purity, and aspired to Heaven and heavenly things. Sin came, and sullied the prospect; the loathsome finger of Satan was upon him, and there too the curse of God remained, till Christ died and removed it. But man's exertions must keep himself up, or he falls back into the state from whence rescued, and then it is that the picture of his second state is found verified.

**ON THE VASTNESS OF THE OCEAN, AND
ITS WONDERFUL CONTENTS.**

Subject proposed by Rear-Admiral MANGIN.

ON a globe of six inches in diameter, the Ocean in proportion would be only as deep as the thickness of common writing paper. Yet still man, with all his powers of invention and research, has not yet seen the bed of the unfathomable wave, nor even heard the welcome sound of the lead as it dropped upon the bottom of the Ocean. None but the dead have been there. But though man has not penetrated to its depths, he has seen immeasurable space and sailed till his course was obstructed by impassable barriers of ice. Navies now ride the seas at large. Commerce reigns, crowned amid her thousand vessels. They float. The least motion of haughty Neptune may consume them all, and by an irresistible force the fabric of men's hands may be swal-

lowed by the greedy deep. Therefore, whatever may be the confidence which is to be reposed in the masterpiece of Art, it must not be without trust in the Almighty, that a man can dare to tempt the wave. He alone can destroy and save. The destinies of life and death lie with Him alone, and man must wonder and submit to His absolute decrees.

ARCHITECTURE.

Subject proposed by Mrs. WOODWARD, Rugby.

To possess a hovel of mud was the ambition of a monarch of the first century. To live in a palace of marble lined with gold is not enough for a modern sovereign. So much have manners and sentiments changed. The mind of man has become enlarged in its conceptions, from being brought to view the wide field of Nature, and it will strive to emulate and excel both her works and those of his fellow-men. Hence, then, it comes that every hour we see each science advancing towards perfection, and Architecture is among those which proceed by rapid strides; for, unlike Geography, Astronomy, &c., it does not owe its progress to the slow result of perpetual research, but to Genius alone. The materials are ready, and only require to be moulded, in order to become the products of Science. The Saxon knew how to

raise a massive Tower in the first glimmering of that light which dawned after the former lamp was extinguished by the rude hand of ignorance. The Norman could build a Hall, to be the wonder of centuries to come. Grace and elegance followed, and smoothened down the asperities which yet remained from the rough hand of the warrior; and now we see rising around us the emblems of a genius which never can attain the full scope of perfection here below. But whether Architecture is on the advance or decline, whether the firm durability which has gone before is giving place to the false glitter of ornament and slender style of effeminacy, is a question which alone can be determined by ages to come.

**WHAT SCIENCE HAS CONTRIBUTED MOST
TO THE COMFORT OF MAN?**

Subject proposed by Mr. FRY, Rugby.


AGRICULTURE. It has given him comforts not to be gained from any other quarter, exercised his body and mind, excited his ingenuity to discover new methods of tillage, and lastly, drawn him from the pursuits of war and blood, led him to create a halo of brightness round his home, lessened the pride of conquest, and brought him within the bounds of civilization. Whenever a nation begins to cultivate the ground, it is a certain sign of progress; and the decline of husbandry is the forerunner of dissolution. Rome felt not the stroke of decay, till she withdrew her husbandmen from the field to replenish her exhausted legions. Navigation does much for the comfort of man, but it is the second step, and possesses secondary glory. Agriculture is the first; but though it has that

dignity, I greatly fear that the farmer is losing his place in society. He is of necessity obliged to associate with the lower rank, but that is no reason why he should be excluded from the great. Societies and individuals may do much ; but there is a tide of popular feeling which must carry everything before it, and only the mightiest among the sons of men can guide the current.

RAILROADS.

Subject proposed by the Rev. **ARCHIBALD C. TAIT, D.C.L.,**
Head Master of Rugby School.

THE next Session of Parliament will have enough to do in examining the numerous proposals for new lines for Railways, upon which the wealth of individuals has been lavished. Read one of the London newspapers, and it will give an idea of the public sentiment. All is for Steam. Whole columns are taken up with prospectuses and comments: yet more is called for, and more is coming. Whether the cutting up of the country with iron rails will be a benefit or not, I cannot say; for the question is not merely as regards the expedition of travelling, but whether it will not give a stimulus to invention, rob many of the means of livelihood, and increase the weight which already falls on the country on account of the number of poor. Machinery, by lessening the occasion for more hands, allows masters to go on in




business with a third of the number of their workmen, and those who are turned out are reduced to beggary. Steam has robbed thousands, and may rob thousands more.

The greatest production of art certainly is the Steam Engine, and though it has much complexity, it may be advanced as only a step lower than the works of Nature. "Nature is mighty, Art is mighty, but Artifice is weak. The first is the work of God, the second of man under the guidance of God, but the third is the mere creation of man in the littleness of his mimic understanding." I say the Steam Engine is the greatest production of art; others may be grander and more sublime, but the slightness of the means, and the greatness of the effect, are not to be equalled. The Colossus of Rhodes might strike a man with admiration and astonishment: the Steam Engine must confound him with wonder.

THE BATTLE OF WATERLOO.

Subject proposed by Lieutenant R. P. RADCLIFFE, R.A.

WELLINGTON gained greater triumphs than Waterloo. Salamanca and the Passage of the Douro were achieved with greater difficulty; but it is the greatness of the object conquered that gives brilliancy to Waterloo. There Napoleon himself was conquered. He, before whom Europe trembled, was now obliged to acknowledge that his star of fortune shone no more. Waterloo, no doubt, was a hard fought field, and there was plenty for Genius to do, but it was more to the spirit of his men that Wellington owed his victory. Exasperated at the very name of Buonaparte, they would not leave the field till they saw victory: their only fear was that they should all be slain before they could conquer. There was no thought of retreat or flight in the minds of those brave men who marched to Waterloo. With them all was to



conquer or die. Confiding in him whom they served, and knowing the greatness of the cause in which they fought, they replied to the "Vive l'Empereur" of France with a proud shout of victory. Waterloo was the last and greatest of Napoleon's fields. There he struggled for his former superiority in Europe, for the lost glory of his name; and there he opposed the hatred of all Europe. Waterloo ended a long series of fights, unparalleled in the history of the world. They began at Monte Notte, and there Napoleon first displayed that genius which was to carry him triumphant over the battle plains of martial Europe. Austerlitz saw the acme of his glory, but the rays turned at Waterloo, and shone full on the English shields.

**ON A PICTURE OF NAPOLEON TAKING
LEAVE OF HIS FAMILY AFTER THE
BATTLE OF WATERLOO.**

SEE there the Hero stands, and with uplifted eyes implores the blessings of the heavens which he had defied upon his only child. He who had rode through the armies of destruction—the spirit of the storm—whose reckless valour Lodi had witnessed, whose prowess Austerlitz acknowledged, and whose fortitude Moskowa confessed, he now felt his heart fail him. The trying moment of his life was come. The mind of Napoleon (than which few have been more ambitious) saw all its plans dashed to the ground, and a hopeless exile the only view before it; an exile where he must plan no more what he so often planned, where he must give up those ideas of majesty which he had so long enjoyed. He shrinks beneath the blow, the thought of passing the remainder of his life in ignominy has broken his proud spirit, and the

tear falls from the eye of the warrior. Europe is in arms against him, and the fortunate child of a revolution is fortunate no more. Those whom he relied on before are now no more; he has none to lead to victory or death. Ney lies in a traitor's grave. Murat and the heroic Lasnes are gone. The standard of Bernadotte is against him. Soult, Massenna, Berthier, Suchet, St. Cyr, Marmont, and the rest, where are they? Dead or traitors; they are nowhere to be seen, and the fallen Emperor of Europe stands alone, with the weeping daughter of the proudest house of Germany.

Whatever were Napoleon's public vices and crimes, he certainly had private virtue, as sure as he had military skill; though a D'Enghéin was murdered by his caprice, he lived in the affections of a Josephine and a Maria Louise. A few hours more, and he must depart for ever from the scene of his glory—from the son and wife whom he now blesses. The few veterans that remain of his victorious troops will soon shout the final "Vive l'Empereur," and domestic

peace must depart for ever from the house of Buonaparte. He knows and feels it, and a tear trickles down his cheek. His mind, no doubt, for a moment repents that it soared so high, for then he would not feel that sharpest blast of adversity. He relinquished the sceptre with a shudder, but he tore himself away from his domestic circle with a tear. Alas! Napoleon, that thy public actions were not worthy of thy private virtue. Thy talents were great, but misapplied they were drowned in seas of blood. Europe cries for justice now; the fleets of England surround thee; the soldiers of Britain are advancing; and private virtue cannot wash out public crime. Alas! what is life? Napoleon now sleeps in the stillness of the tomb; his name is forgotten in the cabinet and in the field, and may not his crimes too be forgotten? May his genius and strength alone be remembered. He is gone, and cursed be the hand that would disturb his rest. Peace to thy ashes, O mighty man!

INDUSTRY.

Subject proposed by — FOWLER, Esq., Solicitor,
Birmingham.

“THOU shalt earn thy bread by the sweat of thy brow,” was the decree which went forth from the Lord of heaven and earth, when our first parents fell. It was, at first, a punishment to man, who had been accustomed to nothing but light and easy work; but in His great mercy, God has changed the curse into a blessing, and in the present condition of mankind, labour is as necessary for the keeping up of happiness, and maintaining the permanence of society, as kings are to unite the whole in one compact body, and to promote its well-being. Idleness is now, and has ever been, the bane of happiness, and the more a man indulges in it, the more unhappy he is; and it follows, that the more industrious he is, the happier is his lot.

To bring great effects to pass by slight causes is the height of genius, and shews what that

genius could do when excited to the utmost; and, therefore, men are perpetually trying to gain this height of excellence; but nothing is to be done without labour, and we often sit still all the time that we wish such and such a thing to come to pass, when the only way to make it so happen is by setting ourselves industriously to bring it on. I repeat, Idleness is the bane of happiness; for how much soever momentary pleasure it may give, and though the first drops of the cup which Satan holds up to unwary man are sweet, bitter are the dregs which he *must* drain: he who would see the first, must see the last. Labour, though it disgusts at first, brings pleasure afterwards, and it may be taken as an axiom, that as much happiness as there is in Idleness, so there is sorrow in Industry, and *vicé versâ*; a truth, which though seldom believed, is verified by experience, and confirmed by the testimony of every mortal man that has ever been endued with a thinking soul. It is strange that so many should disbelieve such testimony; but they themselves must one day

give the same. I do not speak as to what men say, but what they do. Judge mankind by their words, and no race was ever so holy. Heaven itself could scarcely produce beings so pure, undefiled, and disinterested; but judge them by their actions, and what are they? Worse than even the sons of hell. There are not many pleasures more refined than that which arises from the sight of things which we ourselves have made, nourished, or cherished. Augustus preferred one lowly grove of trees to all the other splendid ones which were about his grounds, because his own hands had planted those trees, which now, in gratitude, sheltered him from the mid-day sun, and created in his heart feelings and sentiments which the whole round of pleasure could not afford.

The association which generally exists between industry and labour for one's bread, has brought all industrious habits into rather low repute among the higher classes of society, as belonging only to those who are obliged to work for their livelihood; a notion as untrue as

it is false, and which needs no demonstration to shew its fallacy; besides, to labour for one's bread has nothing dishonourable in it. It is honourable, for in whatever station we may be placed, we are bound to do all that we can towards promoting our own comfort and that of others.

An idle man is a burden to society and himself; he is thrown upon the first, and sinks into the grave, and from thence to perdition by a weight which he has never learnt to support—
HIMSELF.

DUTY TO MANKIND.

Subject proposed by SAMUEL KEMPSON, Esq.,
Birmingham.

MAN is born for society ; his desires, habits, and construction are all sociable. To live in retirement, and perfectly secluded from the world, would dry up the secret sources of his vital principle, and the grave or idiocy would soon be his portion ; therefore I say man is formed for society, but that society cannot exist without proper laws and regulations. Who would think of joining two pieces of rough-hewn wood together, so as to form one close and compact piece ; the thing would be impossible, till those pieces were smoothed by the plane and chisel : and as fully impossible would it be to endeavour to join together, in the bands of society, men of diverse sentiments and jarring interests, without some laws to keep their several passions down to the level, indispensable for the well-being of the whole.

Where each man possesses ambition, and each desires to overtop his neighbour, the society must fall, unless the chief authority is vested in a person chosen by the whole body for their ruler. The duty of this person is to love those under him; the duty of his subjects is to love him and their fellow-men; and this is the whole duty which man owes to man. Love is far more extensive than is at first imagined; but by a glance it will be evident that "Love is the fulfilling of the law," and everything will be done which can in any way promote the happiness of a nation or of individuals.

If love be the ruling principle of conduct, and a regard for other's interests the base of operations of each man in the community, the duty of man to man will be completed.

RELIGION: ITS OBJECT AND EFFECT
UPON INDIVIDUALS AND COMMUNITIES.

Subject proposed by J. SHEFFIELD, Esq., Carlisle.

RELIGION is an arranged system of worship to Divinity, and has for its object the acquirement of blessings, either spiritual or temporal; the rendering up of praise to whom praise is due; and the raising up of a barrier to the assaults of vice. Every nation had and has its religion, and the effect was according to the degree of perfection to which the plan was brought, and the religion of Christ being without blemish, its effect must necessarily be proportionably great. On individuals it exerts no very perceptible influence, for it is a secret power, not an open force. The Christian and the Pagan, indeed, shew surprising contrasts; but I compare him with man uninfluenced and unguided. But how far different is the state of the two minds. The Spirit of God, that pure

ethereal influence of the Omnipotent, rests on the one, and that is enough to speak for the rest. Wild and ungoverned, the other rages here and there, and if Paganism comes, the maddening fanatic runs to the dagger or loud rumbling wheels of the car of his god, in order to quench the fury of his breast in death.

But it is the voice of millions, and the shout of nations, which proclaim the triumph of Christianity. The united efforts of kindred breasts display, in acts of virtue, the influence which is exerted on each individually. If there was a nation only half as zealous for the religion of Christ, as the Indians are for that of Jugger-naut, the earth itself would tremble beneath the weight of millions, when they met to celebrate the ordinary day of the Lord.

RELIGION.

Subject proposed by GEORGE BLANDFORD, Esq., M.R.C.S.,
Rugby.

No man had better opportunities than Solomon of tasting the pleasures of this world, and he did taste them, and answered "All is vanity." Where, then, is pleasure to be found? If all the worldly pleasures are nought but vanity, where can man be happy? Did God create him to be miserable, and is there no source from which to draw that pleasure which the heart of man naturally desires? The very sight of this world would refute any such notion. Solomon spoke only of those pleasures which the world calls so. He did not intend to condemn all those endearing sensations of delight which we experience at times, during our passage through life. There is pleasure in those, but it is not lasting. Where, then, is man to be happy? The finger of God itself

points the way. The voice of Religion itself speaks and displays happiness, and the Temple of Religion is her abode; that temple which in all ages (with few exceptions) has been treated with scorn and contempt. Superstition often has arisen in her stead, and led the way over briars and thorns to the depths of despair. Darkness and gloom have often obscured her; and when she shone brightest her holiest principle has been broken, and she has been made the means of bringing ill-will and discord among brethren. But the hand of God still upholds her temple and He will not allow men to be able to say that happiness is departed from the earth. Religion still sheds her influence over some; they are few; but great are the blessings promised to them. It is not for human mind to conceive, or human mouth to speak of the glories which they will possess. Life is short. It may seem long. Well; let it be. Death must come at last. The old man we see slowly creeping towards us, will display the eagle

wing if we look back. Time and death wait for no man. It is, then, to our benefit if we try to soften the rigours with which death comes on man: it is our duty and our only happiness.

HISTORY.

Subject proposed by GEORGE BLANDFORD, Esq., M.R.C.S.,
Rugby.

EVERY man owes to testimony more than half of the knowledge which he possesses. Experience teaches him the rest. History is a description of events which have taken place in the world, and without any addition from fiction or imagination. The benefit the study of History gives to man, in any state of life, is great. Kings may learn to rule from seeing how former sovereigns fell, or were successful. Statesmen may know how to direct, and subjects how to obey, from the examples History gives. The man in private life may support his ills with more patience, when he reads of another who bore greater with more magnanimity. He may strive for Fame, and be directed on his way by those who long since have mouldered in the dust. The dead speak through the mouth of History; Socrates, The-

mistocles, Cæsar, and Brutus still animate many on the way of life. But what, on the whole, do we find in the pages of History? There are bright specks here and there. Glory and virtue, at times, send forth a kindling ray; but the pages are stained with blood. One man's ambition, and another's pride, carry conquest far and wide. Intrigues during peace, and Revolutions during war, is the whole of History. Dark are the pages which speak of the operations of sinful men. While he has little, he is virtuous; but he must have more: he gets it, but still goes on, nor stops till his ambition turns against him, and forces him down the hill of destruction. But in all the complexity of rise and fall, progress and decline, there is a certain uniformity which marks a master hand. Alexander did but fulfil the prophecies of God, when he gratified his own ambition; and God reigns in all, from the lowest to the highest state of man; His will has directed all His doings, and still rules the created world.

UPON THE MORAL CONDITION OF THE
DEAF AND DUMB BEFORE EDUCA-
TION.

Subject proposed by THOMAS TURNER, Esq.,
Manchester.

"The soul's dark prison, batter'd and decay'd,
Lets in new lights through chinks which time has made."

BUT there are no chinks in the prisons of those who are shut out from the usual way of communion with their fellow-men. Time never yet assaulted them; and, like a lion confined in his cage, the impatient soul turns about, and tries to find the light. But no! all is dark, impenetrably dark! and the soul, having no stimulus to action, lies down; dark shadows of ideas float by, and they are grasped with anxiety, but they are shadows. The light of God is found nowhere. The pangs of conscience are not felt, nor the mercy of God. Faults are committed and forgotten, never to be remembered with the pleasing reflection that they are pardoned. The senses that remain,

tell of the things and pleasures of the outward world; but they puzzle, they do not inform. The storms of passion rage, without any oil to pour upon the waters of strife. Ignorance wields the sceptre. Reason weeps in chains. Hail, the light it comes! it comes!! Education arises, the star of hope. The depths of knowledge are displayed; the trembling soul embarks in the enterprize; gentle breezes waft the vessel on; wisdom and God arise; salvation's lustrous blaze warms the soul, and energy carries it on to the ports of heaven.

WHAT KIND OF GOVERNMENT DO YOU
CONSIDER THE BEST, AND WHY?

Subject proposed by H. B. BINGHAM.

A MONARCHIAL form of Government, which the executive power is vested in the King, while neither nobles nor community are excluded from taking part in the administration is certainly the most effective form of administration. Faults it has; but what that is human has none. It has been proved by experience to be the soundest, and the wisdom of man has not yet found out a better.

In default of that, an absolute form of Government, in which the Sovereign has the sole and undivided power, is the most beneficial. It is that which the Creator of things exercises, and from hence it may be argued that it is the most superior form, seeing that the Allwise Being has adopted it himself.

but the very wisdom of God forms the ground from which to throw back the argument. God being so constituted, cannot do wrong; to which virtue no man can lay claim. The whole system is regulated and ordered by His providence, in the most correct and precise way; so much so, that not a single error has occurred since the creation: and what kingdom on earth can say as much? Man is weak, his power is confined, his judgment faulty, his reason erroneous, and his desires corrupt; and to expect him singly and alone to direct the affairs of a nation, in any great degree of excellence, is to expect impossibilities of him. Plurality makes up for deficiency in individuals, and as each genius bends in one particular way, so one genius is fitted to assist, check, and guide another, where it is deficient, and to receive the same assistance in return; and, therefore, it would seem that the plan of entrusting the Government to a number of men, is advantageous; and it does seem very plausible.

But we must not take the good offices of men to one another alone in the account; their faults must form part of a just estimate; and we see that unless there be a superior with authority to restrain and govern the men who have the direction of affairs, those men, if nobles, will conspire to dismember the state and divide it among themselves; and if quarrels happen to take place, each noble, being possessed of considerable power, will excite a sort of civil war against his neighbour; and where will the Government then be? But if the power be placed with the people, evils of a worse kind will ensue; for it cannot be expected that men who occupy the lower places in society are well educated, and from a want of education their passions overbalance their reason; and how many bad effects ensue from the indulgence of momentary caprice, is known to every one. There is nothing that such a Government would not attempt, and nothing which it would not leave undone. Nobles and

people united, though one step more to perfection, would only make matters worse without a chief; for the former, elevated by high birth and rank, would domineer over the latter; who, in their turn, would resist; and thus endless disputes would be generated, which could only be ended by a Sovereign, who, therefore, is indispensably necessary to preserve tranquillity, and to possess power in one sense over the nobility and people, which the latter parties return in another way. Three horses yoked together, so as to pull different ways, cannot advance in any direction; and this is a tolerable simile of that Government where each class has something to do in the administration: but unless the King submit himself implicitly to the laws of the realm, laws passed by both Lords and Commons, and signed by himself, no peace can be expected; and the evils incident upon having a headstrong King when the Government is absolute, are increased in a mixed one, on account of the opposition which he meets

with from the other parties; and, like a tiger, he does more mischief from being wounded. A Government composed of an equal mixture of monarchical, aristocratic, and democratic principles, is certainly the best; but perfection must not be looked forward to in this, no more than in other things.

REMORSE.

REMORSE is that feeling of pain, which necessarily takes its station in the human heart, after the committal of evil. It is sorrow, horror, and shame arising in a person's mind after evil has been there. It is a dart arriving in the heart with swift flight, sinking deep, and taking a tenacious hold. It comes not the moment after the deed is done, for then the heart exults, and it is not till the heat of action is passed away, that with a certain aim, Remorse bears unrelentingly on the heart; and as surely as the crime is committed, does it stand there like the fury of the infernal regions, carrying the poison of Echidna, and the froth of Cerberus, and spreading its fiery influence in every recess. Like a fire it burns, and like a fire it purifies: it burns and scorches, but at the same time it takes away the grosser matter, and introduces repentance as it departs. It is a

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blessing then, but it is a fury too; and well might Napoleon rue the day of Austerlitz, and he did rue it; for though the forces of Russia and Austria were destroyed, Napoleon yet suffered remorse for that and his other victories; for though the posture of nations in Europe obliged democratic France to throw herself into a military posture, and though the whole Revolution would have come to nothing without such a man as Napoleon, yet still that man did too much, and by aggression, became odious, and ambition dragged Remorse into his heart. "The Spanish ulcer has ruined me," he cried, in a voice of anguish at Helena, and attested that that plan of ambition brought its own punishment: but, alas! even when surrounded by the stormy waves, forgotten and alone, and guarded in a hopeless exile by his most steadfast enemies; even there, his proud spirit yearned after dominion, and he yet dreamed of seeing the world at his feet, struck down by the magic of his name, and the power of his sword.

What were Scipio's sentiments, as he strode



over the ruins of Carthage? What those of Titus, when the Jewish temple was one burning mass before his eyes? What those of Nero, when he saw the blade about to enter his heart, driven thither by despair and the enmity of his justly incensed subjects? Look at Alexander,

“ With ravished ears
The monarch hears,
Assumes the God,
Affects to nod,
And seems to shake the spheres.
* * * * *
With downcast looks, the joyless victor sate,
Revolving in his altered soul
The various turns of chance below,
And now and then a sigh he stole,
And tears began to flow.”

Aye: Remorse was in the breast of the conqueror of Greece, and vanquisher of Darius. To descend to more modern times. Witness Cranmer. The hand which in an unguarded moment had signed the recantation of his belief, was held up to the hottest flames and there consumed, while these awful words, “ This hand hath offended, this unworthy right hand,” rung in the ears of those around him. “ The agony of his repentance had been seen by thousands,

and tens of thousands had witnessed when that agony was past he stood calm and immoveable amid the flames triumphant, not over his persecutors, but over himself, over the mind as well as the body, over fear, and weakness, and death." The remorse which he felt for having reconciled himself to the Church of Rome, brought about all this fortitude. To these may be added many more, which are to be found in the records of crime. How many a man, who has disdained the proffered comforts of religion, laughed at justice, ridiculed the gallows, and mocked all three, clergyman, judge, and hangman, has, when the last bolt is about to be withdrawn, been seized with sudden remorse; when all hopes are past, his maddened soul clings to the life which he must leave, and wishes for a moment's delay? Alas! it is too late. Justice will have justice done; and pursued by remorse, terror, and shame, he launches unprepared into Infinity.

WHAT IS YOUR IDEA OF OLIVER CROMWELL?

Subject proposed by MRS. ABRAHAM WELLAND, London.

HE was a man raised more by the state of the times than his own genius; although, when once in power, he shewed himself capable of governing even the inflexible and self-willed English. His refusal of the crown was more a matter of policy than of inclination, and in other circumstances he would readily have accepted the glittering bauble. He was the victim of party spirit in no little degree; and though his character was certainly much abused and falsely represented by the Royalists, yet still it certainly was not one of the best and most refined. He carried the vices of the public-house into the palace, and sat upon the throne in the same manner as at the tapster's bar. That he possessed Patriotism, there is no doubt. "I hope to raise the English name higher than ever the Roman reached," was an

expression of his fraught with meaning. He rewarded men of genius with a judicious hand, and the circumstance of Milton's being about his court, is sufficient proof that he was not guided by a desire to gain the applause of those in the higher ranks of life (for which, indeed, he was but ill fitted). Milton was left in obscurity during the whole of the following reign, and Charles well might blush for so doing, seeing that his enemy set him a better example.

Suspicious of others, and those most nearly connected with himself, I doubt whether he ever formed a single friendship, properly so called, during his continuance in power. He was easily irritated; but decision marked all his actions; and, upon the whole, he was one fitted both by his genius and original situation to rule in the turbulent times which brought him forth. He was a man with most of the virtues of the Chevaliers, and all the vices of the Roundheads.

WHAT ARE THE DISTINGUISHING ATTRIBUTES OF GENIUS, AND THE MOST REMARKABLE INSTANCES OF ITS EARLY EVIDENCE ON RECORD?

Subject proposed by Miss Porrs, Edgbaston.

GENIUS is not a creature of art. It is not to be acquired by any course of education, but is a gift of Nature, and, as such, must ever remain. The chief attribute of Genius is an originality of thought, which soars above the common sphere of knowledge, and plans out schemes for itself, disregarding whether they be according to rule or no. It will not make a favourable decision on any subject, upon the plea that every man has assented to it. All men may be misled, and the concurrence of the whole mass of mankind in favour of an error, does not make that error true. A man of genius will investigate the principles of every thing, and not go in the steps of those who learn the way to do a thing, but not the grand

source of the operation. He does not question axioms, but the arguments which are deduced from them. Education can only heighten, and bring to light his hidden qualities. The whole mass of mankind can be deceived, or why were the maps of Ptolemy so long retained as genuine, when their fallacy was being hourly discovered? They gained approbation from their copiousness, and after generations stupidly trod in the steps of their forefathers, without ascertaining whether those steps were secure or no, until the Zeni and Adam of Bremen overturned the system of the Egyptians, and substituted better ones in the place of his erroneous maps.

Who could think that there was any association between the fall of an apple, and the motion of the heavenly bodies? Yet still by a chain of reasoning, enlightened at every step by the bright flashes of genius, Newton arrived at that conclusion, which created an entire revolution in Science, and united more closely than ever the disjointed enquiries of investiga-

tion. Newton might have discovered Gravity without education, but could he have applied it as he has done?

The Science of War is an intricate art, and in which few have excelled, except so far as regards the execution of orders; and, therefore, that bright but terrific meteor which arose from the Revolution of France, and burst with such mighty effect upon the combined nations of Europe, must have possessed a mind above the ordinary stamp. We see him adopting a new system of tactics, formed in his fertile mind alone, and demonstrating their efficacy by a series of triumphs unequalled in the annals of history. Were it not that British soldiers possessed fortitude, that a man capable of leading them arose at the moment, and that the snows of Russia and crags of Spain opposed the march of this great conqueror, Europe would have to acknowledge no sovereign but Napoleon the Corsican: no superior house than that of Buonaparte, the Lieutenant of Artillery. Surely he was the greatest genius of modern days!

WHAT IS CONVERSION ?

Subject proposed by Mrs. FISHER, Sheffield

CONVERSION is the act of changing one thing into a better, and is what we do, and see done around us, every day of our lives. Whether we look to nature or art, it is there. In the first, fulfilling the grand designs of Providence in the second, administering to the comfort of man : and there is a third quarter in which it is employed, as the means of ascertaining the peculiar properties of all natural bodies, either in a simple or compound state.

Every thing here below which is under the dominion of the Supreme Will, is going onward towards perfection, either directly or indirectly. Geological researches have brought to light facts which demonstrate that the earth has been what it is not now ; that its temperature, products, and means of supporting existence have changed ; and that there have been

animals which were adapted to those different states of the earth, and by their mode of living prepared it for superior races of beings: and may not we, who walk so proudly, be only fulfilling our part in the great plan of our Creator, and going away from the earth prepared by our labour for another race of mortals? In art, we see the raw productions of nature undergoing a progress from which they come out in a totally different state, and fit for the various uses for which they were designed. In chemistry, or else by its aid, we separate the good from the bad, by the introduction of agents, the qualities of which have been previously ascertained. But all things earthly die away when they have fulfilled the work they were sent out to execute. We may but be the agents of Providence, with respect to this external world; but there is a principle within us which promises a time when, at the summit of perfection, we shall change no more.

WHAT IS YOUR OPINION ON SLAVERY?

Subject proposed by W. R. BUCK, Esq., London.

It is the curse of God upon the children of Ham; the drag upon every half-civilized nation; the shame of enlightened people; and the destroyer of the happiness of every individual who allows it to bind his mind and will. The word is sometimes confined to the first signification; and, indeed, the least mention of it puts one in mind of Africa, and the groan of woe comes piercing to the ear. As Britons, we do not think of the two next significations: but let every man turn inward, and reflect upon the evils attendant upon the third, which is the worst of them all, inasmuch as it is not slavery to another, or of the outward corporeal form, but bondage of the free and heaven-born mind to one's own earthly passions and desires. That which no man can bind, we bind ourselves; and

long and gloomy is the thralldom we endure before we can possibly get free.

But to return to the most usual acceptance in which the word is now received: The slavery of Africa's sons. Surely it was a noble triumph when Britain slew the demon of avarice, and cast off her disgrace; but the cry of distress had long rung in her ear in vain, and thousands had died with a curse for her upon their lips, for she had put the wide rolling sea between them and their home, and tried to think they had no ambition. They had both; and for that the greater was their trial. It was man whom they obeyed, and they knew not why the white should domineer over the black: but we know, and the curse poured down upon Ham is before our eyes; yet for years we took a lead in the traffic, and instead of trying to raise them up to civilization, rolled ourselves in the gold of sin and avarice, sinking beneath the weight into greater shame and ignominy than ever negro suffered.

**JOHN, XIV. 16. I WILL PRAY THE FATHER,
AND HE SHALL GIVE YOU ANOTHER
COMFORTER, AND HE SHALL ABIDE
WITH YOU FOR EVER.**

Subject proposed by JAMES JOHNSON, Esq.

It was not unknown to our great Lord and Master when he formed the code of the gospel that his sheep were weak, inclined to evil, and incapable of serving him without assistance; therefore, in the greatness of his love, which made him desirous that all, without exception, should be saved, he said, "I will pray to the Father, and he shall send you another Comforter, and he shall abide with you for ever," and what he then promised, he will continue to perform to all who call upon his name, till the dawn of eternity. No sooner had heaven received the Prince of Peace than the Holy Spirit descended on those he had left behind, and fitted them for the duties of their calling, enlightening and strengthening their minds.

The gospel was to make its way through difficulties and dangers, opposed by the powers of darkness and princes of the world: therefore supernatural strength was given to the first preachers of the gospel, and through the Holy Spirit they did wonders to turn men from error to the light of the truth. But now the Church has "kings for its nursing fathers, and queens for its nursing mothers," therefore it needs not such powers for its further propagation; but every one who prays sincerely for this inestimable benefit, will receive it to purify his inward thoughts, to preserve him from sin, and to be a continual monitor for good and heaven.

Praise God, therefore, for this, all ye nations. Give thanks unto the Lord Jesus, who has been so mindful of your welfare, and obey with reverence all the dictates of the Holy Spirit which dwelleth in you, and, "lo! it will abide with you always, even unto the end of the world."

PSALM LXXXII. 7. BUT YE SHALL DIE LI
MEN, AND FALL LIKE ONE OF T
PRINCES.

Subject proposed by Mrs. MA

Is a prince to glory in himself because has power and dominion, and is exalted above the rest of his fellow-men? "Thus saith Lord God, because his heart is lifted up in height, I have delivered him into the hand of the mighty one; I have driven him out for wickedness; I have cast him down to hell with them that descend into the pit." It was only from necessity that kings were created, not though as being the ministers of God, and for the general well-being of society, we give them honour, yet they are but men: as men they were born, as men they shall die. Death is a separation from all things in this world; therefore why fix the affections on the dazzle and splendour of the moment? How much better to hide the eyes, remembering they are but d

till time's career is over, and the soul casting earth and care away, mounts into eternity.

And, moreover, there is a day of retribution, when kings and princes will be weighed in the same scale with the rest, and woe to him upon whom the words "Mene, mene, tekel," will be pronounced. Princes are under the same dispensation, and, therefore, under the same obligation with others. Life is a fast fleeting dream. Infancy, youth, and manhood rush furiously on; old age comes, the goal is won. Well, then, it is man's interest to have one idea in his mind over all the rest, viz., the greatness of the concern in which he is engaged, and the insignificance of things earthly. Then will he learn to be holy, as God is holy; and, hereafter, heaven's blest portals will close behind him, with the music of angels, as he throws down his crown, and sings Hosanna to the Lamb.

HALLOW-E'EN.

Subject proposed by the Rev. J. Moultraie, Rugby.

EVERY nation has its own particular traditions and superstitions, which, though they differ in particulars in different countries, yet still are uniformly the same in the fountain head: the belief in the power of certain spirits over the destinies of mankind. Whence the origin of this is a subject for the theorist and antiquarian; but, in my opinion, the most probable reason is, that the different nations of the world having been descended from one common stock when the true God was known, carried away with them the proper idea of Omnipotence, and kept it till it was corrupted by other influences. The frequent communion of God with the patriarchs may have given them a belief in the presence of ghosts, witches, &c., and so on with the rest; but whatever may have been the origin of the superstitions so

prevalent ; whatever may have brought into use the ceremonies to be observed on particular days ; if those ceremonies and superstitions go towards the increase of merriment and social feeling between man and man, it is enough, we have them.

**ARE YOUNG CHILDREN CAPABLE OF
RECEIVING RELIGIOUS IMPRESSIONS?**

Subject proposed by G. R. COLLINS, Esq., London.

FROM the first moment that the soul of man comes into existence, it is capable of receiving impressions of some sort or other. But what are religious impressions? They are those by which everything that is good is encouraged, and the contrary depressed; they are those by which the whole mystery of Providence and goodness of God is made to bear upon the human heart, and to influence it. And are little children capable of understanding this? Certainly: for it admits of every degree of simplification; and in their measure children may be brought to know and understand the nature of that faith in which they were baptized.

The only thing to be regretted is, that it is a "question" (in however small a degree) as regards their capability. The name of London

is gone out afar, and even the long-secluded Chinese may dream of the glories and wealth of the mighty city, and form a picture of splendour and brilliancy. Alas! he little thinks that his picture to be complete must be engirdled with a mass of misery, and a body of some thousands of human beings, weighed down by a complication of moral and physical ills revolting to human nature. Alas! that in the city where sits that famous legislature, whose decisions Europe awaits with respectful attention; nay, that even close to its very walls, there should be found wanting that religious instruction by which the poor can make their homes happy. There are six hundred thousand individuals given up to the grossest intemperance in England; of these, six hundred perish annually. How many of these would have been saved from the ruinous path they are now treading, if they had received the proper instruction in childhood and youth. They are men, children of Adam, and with souls that will endure while Eternity's revolving circle

goes on in one continued round. Heaven or hell is theirs. Great, then, is the responsibility of those who, knowing these things to be so, pass on through life with closed eyes, without one effort for their recovery; who have the power, but not the will to work, and turn away from the vineyard, choosing rather to remain in selfish idleness. Verily they have their reward in the praise and pomp of present days; but mark, the horizon lowers darkly over their head, and, ere long, the bolt will rush out and hurl them into perdition.

WHAT IS THE DIFFERENCE BETWEEN
WISDOM AND KNOWLEDGE?

Subject proposed by the Rev. R. RADCLIFFE,
Skryne, Ireland.

WISDOM is that by the attainment of which we secure for ourselves an inheritance in the world to come; Knowledge that by which we gain one here below: the first is prudence for the future, the latter prudence upon the past. Wisdom leads us to never fading and everlasting glory and happiness; Knowledge has the chief hand in raising us in the ranks of life: though a man possessed of wisdom always has the respect of every one above the profligate and vulgar. A man may be wise, but not possess any great knowledge, and *vice versâ*; but every one must have some of the latter, in order to understand the former. A child must go through the gradations of knowledge, which teach the use of letters, &c. &c., before he can understand wisdom. The only true wisdom in

the world is the knowledge and service of God: but if a man did not know the use of letters, if he could not freely communicate with his fellow-creatures (and the means by which we can do all these things is what we call knowledge), and if his thoughts were all kept to himself, how could he be wise? His ideas of a Creator would be but faint, for we derive our chief knowledge of him from revelation, and unless we have knowledge, we can never estimate the value of this revelation. Knowledge may, therefore, simply be said to be that by which we open the gates of Wisdom; that which gives us the most respect in this world, but which does in no way promote our happiness in the next, except by leading unto Wisdom, which secures for us a place with God, and without which we can have no lasting happiness on earth.

THE ADVANTAGES OF THE RAILWAY SYSTEM VERSUS THE OLD SYSTEM OF TRAVELLING.

Subject proposed by J. Lowz, Esq., Manchester.

To pass from London to Edinburgh in the space of a week was considered marvellous by our forefathers; and to buy a horse at the first city, and sell it at the second, after having escaped all the breakneck hazards from bad roads, highwaymen, &c., was the height of travelling policy. Then came the mighty stage coach, with its sonorous guard and tipsy coachman. With a pile of boxes, and an undistinguishable mass of outsides, it rolled heavily along, exhibiting no signs of conveying animate beings; only when it rattled through the last town, did a yawn from outside, and a grumble from inside, announce human beings. Then suddenly the trumpet peals through the night air; one gallop more, and the coach stops, and all the humbug of lost luggage, angry coach-

man, guard, and porter ensues. But it is not so now; the old has become new, and Your England has turned all such things into a ditch. Merrily the steam engine cuts the air and vies with the wind in swiftness. Smooth roll the swift revolving wheels, no jolting jumbling is there; and when you arrive at your journey's end, a little vigilance is all that is required. Every one must be obliging, as you do not get knocked about like a great football, and after all be obliged to pay for imaginary services. But we must not overpraise our system now, for it is ten to one that we will become the laughing stocks of a still younger England. A murderer escaped by a power going a mile a minute, but was apprehended by another going at the rate of ninety-seven thousand miles a second. May not our progeny one day make that power their means of locomotion? and would not they laugh at us if we boasted of our one mile a minute travelling?

DEATH.

Subject proposed by H. B. BINGHAM.

“ He who has bent him o’er the dead
 Ere the first day of death is fled,
 The first dark day of nothingness,
 The last of danger and distress.
 Before decay’s effacing fingers
 Have swept the lives where beauty lingers,
 And marked the mild angelic air,
 The rapture of repose that’s there.
 And but for that sad shrouded eye,
 That fires not, weeps not, wins not, now ;
 And but for that chill changeless brow,
 Yes! but for these, and these alone,
 Some moments, aye, one treacherous hour,
 He still might doubt the tyrant’s power.”

BYRON.

THAT is beauty in death : but what is death ?
 The sovereign of the world, wherever his father
 rules. The servant of man, wherever virtue
 gains a place. Yes! the rude destroyer must
 bow the stubborn knee, and acknowledge in
 half-choked accents his fealty to his Sovereign
 Lord. Then there is beauty in the triumph of
 virtue, and the king of terrors assumes the
 angel of light. Avenging and terrible is his

blast everywhere else; man feels the shock, and, with a reluctant sigh, gasps out his soul for the whirlwind to convey to the reeking jaws of overloaded hell. Amid the trumpet's sound the shriek of death mounts triumphant on the blast. The cannon's roar is drowned in the groans of its hundred victims. The dungeon's walls witness the last ebbing vital drops of the captive. The loud shout of victory is replied to by the deep continued sighs of those who have felt the sword. The hovel lets out the remnant of a once mighty soul sent to poverty for his pride. Pride itself must yield. All must yield. Death never saw his dart sent back by man. The warrior has cursed heaven and earth when he received his mortal wound. The despot has in vain offered his empire for the delay of an hour. The stern eye of the commander has wept when the glaze of death came over it. The miser has turned to phrenzy as his darling gold vanished before his eyes; but what can equal the pain of the sinner when he feels the dart

piercing his soul? Whither is that soul to go? To the judgement of justice, to undergo the ordeal of condemnation; for what better can he expect? Death is under the power of God, and come when it will, it was sent by his Almighty hand. He numbers its victims in a host going to battle; and, therefore, it is a gross assumption of power in man either to take his own life or that of his fellow-creatures. In both he equally ensures the damnation of his own soul. Their own consciences tell the murderers that their doom is fixed, unless the mercy of God draws them back to repentance.

Death is terrible, yet still the bloody victor stalks conqueringly through the world, taking advantage of all evil passions which arise in the breast of man. The course of blood must be stopped, ere Peace can descend, and the Kingdom of Christ arise on earth.

ON EDUCATION.

Subject proposed by Mrs. Colonel CHAMBERS, Rugby.

GREECE and **Rome** have both turned their thoughts to this subject, and the schools of the former have long stood foremost in the world. That care was taken of the education of youth may be inferred from the death of **Socrates**. He died upon the false charge of corrupting the morals of his scholars; and though jealousy and envy surely were the instruments that put this great man to death, yet still the fact that justice dared to impeach him upon such a charge, is sufficient to shew that the **Greeks** knew the value of Education. The same thing may be inferred on the side of the **Romans**, from the fact that **Domitian** became a schoolmaster, upon being deposed; and surely every one who has any sense of patriotism, would look upon schoolmasters as one of the nation's bulwarks. The old man rests in peace, because his sons defend

the soil, and no anxiety disturbs his thoughts as to the future state of his native land; for he sees around him figures of strength and youthful wisdom. His hand gladly yields up possession, knowing that it falls into others as good as his own; but all this cannot be, unless Education is upheld. In England, at least, it is; but until the collier can find consolation from the Word of God, it is not enough.

A NATIONAL SYSTEM OF EDUCATION

Subject proposed by Mrs. BRANT, Hagley-road
near Birmingham.

THE first care of a Government which based upon a real concern for the welfare the state, is the care of the rising generation and the proper developement of the minds those who are to succeed their fathers in the situation of life, which every man must one day fill. Education, therefore, is a thing of paramount importance; and that system, whatever its means may be, whose end is good, is good but it would not do for the mind of youth to be instructed without any grand system of education. It would be as bad as for a general to begin a war with irregular forces only, who can never act without the coöperation of a regular army. A few schools here and there would do nothing but produce a few great men who perish into obscurity, from want of a hand around them. The mass of the nation must be

educated, or those few great men are left naked, and exposed to the blasts of envy, the prejudices of custom, and the venom of malice—and who can resist all this? Even Socrates could not; justice and right are alike disregarded by the wild tumults of a nation, brought into action by passions which are the bane of every good feeling. I say, that the more educated a nation is, the higher will it rank in the scale of the world; in other words, the more a government interests itself in the course of tuition employed in the schools already established, the more will the weight of that nation be felt in the cabinets of other powers. May England, and England's government, pursue this course, and thereby mount the car of triumph with the laurel crown of victory.

**ON THE NECESSITY OF SUBMITTING TO
WHAT CANNOT BE AVOIDED.**

Subject proposed by Mrs. Colonel CHAMBERS, Rugby.

NECESSITY has no law: God is bound by no chains, and, therefore, what He wills must be. Man is a noble being when regarded apart by himself; but what is one of the millions of inhabitants of one of the specks of those millions, which crowd immeasurable space, before the Great Lord of Infinity? The sun is to man wholly bright, though there are really dark places, many miles in diameter, on its disc. Why then should not the world be merely a black spot by reason of its wickedness to Him who liveth high above in the heaven of heavens? His eye is all-seeing; his wisdom is infinite, and, therefore, it is not so. He sees the bright spots upon the dark mass of sin, and has mercy: and if he can see who is righteous, cannot he see what his creatures require? and, therefore, does not he send af-

fictions to those who require them? not out of mere wantonness, to say it is, would be to impeach his name. All is God's. "Thine is the kingdom, the power, and the glory," said our Saviour; therefore, whatever afflictions cross our path, we should not repine, for it is vain; nor complain, for it is a reproach to the Most High, as if his judgement were faulty; but we should turn to him in humbleness, and say with the shepherd King of Israel, "Thou Lord seest me."

BENEVOLENCE.

Subject proposed by R. S. SOWLER, Esq., Manchester.

To be universally benevolent is a thing impossible to man. The means even of the greatest sovereign are but limited; his views would often be influenced by prejudice or flattery; objects which would disgust him are removed out of his sight, and thus he is prevented from being what he would by what his elevation forces upon him. In private life there are other, but not less surmountable difficulties to contend with. Want of time, opportunity, or means sufficient; each raises obstacles which no human foresight could see: but, though it is impossible to be universally benevolent, it is possible to be limitedly so; and, though we cannot, like Christ, exercise that benevolence which reached to the remotest corners of the earth, yet still we can exercise it

on a smaller scale among those around us, by making them happy, and contributing to their comfort. But a man should not be reckoned more or less benevolent than another, merely by the largeness or number of his benefactions, or charitable actions. The widow gave more in the shape of two mites than all the rich men who poured their hundreds or thousands into the Jewish treasury.

True benevolence springs from the heart, and it is the feelings with which a benefaction is conferred, that should determine the respective claims of individuals to the title of benevolent; but man cannot do this; he must always, in a great measure, be guided by appearances. The Great Searcher of hearts alone can settle it, and he will. When that great and awful day of retributive justice comes, when every man will be judged not according to his actions, but his inward and secret thoughts, then it will appear who have been really benevolent. Then, even Howard the philan-

thropist may appear a mere courter of the applause of men; and since one who has been so well thought of and respected, may be found out, does not it well become us to exert ourselves, so that in the end we may not be found wanting.

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METALS.

Subject proposed by J. T. COLLINS, Esq., Edgbaston,
near Birmingham.

THE waters of the globe, besides being useful in their own way, furnish food for man. The surface of the earth produces everything necessary for his existence, and the firmament which surrounds him is no less subservient to the lord of the creation: but not content with all this, the untiring activity of man has discovered that in the bowels of the earth there are treasures which invite him to the possession of those dreary and gloomy caverns which he himself has scooped out with unwearying toil and labour, undismayed by the dangers and obstacles which rose up before his sight at every step of his progress. Man has penetrated where the light of the sun never has shone, and brought from thence things which awakened anew his cupidity, and rooted avarice, with tenfold more strength in his heart, and so far

changed the aspect of things as to force Ovid to exclaim,

“ Effodiuntur opes irritamenta malorum.”

But at the same time they gave new birth to his ingenuity, enlarged the bounds of his enterprize, and made him more than ever lord over the whole creation. By them wars were lengthened, and rendered more destructive, and feelings of discord more strongly planted in the heart of man ; at the same time art and science were benefitted by the discovery, and the comfort of man was augmented tenfold. Without them where would those lofty edifices and buildings which now shew the greatness of man's genius be? Where would the various machinery which we now see in full operation be? The plan and design of them would have lain dormant in the mind of man, from want of proper materials ; and I think it probable that mankind would never have advanced in civilization to any great degree beyond their primeval state.

From the time when nature first revealed these hidden treasures, we may date the triumphs of art. By means of the gifts which nature gave, and by using them with discretion, she was enabled to overcome all difficulties, and to go on her way rejoicing. But while we enjoy the benefits which we derive from this discovery, and roll in all the luxury of civilized life, we may well cast a look upon that portion of our fellow-creatures who are obliged to earn their livelihood, and to support their short and miserable lives, by labour, far excluded from the light of day. And we shall do better, if, instead of merely giving them a look of sympathy, we, in good earnest, stretch out our hands to help them. I do not mean to speak of those who are to be met with in England; they have miseries of their own to complain of, and those miseries are shameful and disgracing to the land in which they are found; but still they are slight, and the English miner will be the first to con-

fess it, in comparison with what the man under the curse of God for his father's iniquity suffers. He bears all his ills without complaint, because he can find no redress, being removed far away from his native land, torn away from his home, and with a wide ocean rolling between him and those whom he holds most dear. He suffers injustice, undergoes labour which breaks up his strength, and brings him down an early victim to the grave. For what? injured Justice cries. To satisfy what can never be satisfied, and to fill up a measure which can never be filled. What recompense does he receive for having sacrificed his home, peace, strength, and life? A scanty daily meal, and a bed of straw is considered enough by those brutal and heartless men who preside over them. We call them heartless, and they are; but are not we who enjoy the benefit of their labours, without making any return, guilty of the same crime? Day after day, the cries of the wretched slave are heard; but we civilized men, we English-

men, open to every other cry of distress, remain deaf to this, and allow it to be heard every moment without interfering between the negro and his taskmaster. We ought to be doing, and though nations can do more, what individuals can do, is much.

FIDELITY.

Subject proposed by **BARING BINGHAM, Esq., France.**

THE allwise Creator, though he has deprived the lower order of animals of the power of speech, has, nevertheless, so formed them that though dumb they speak, and though they have no power to communicate with each other, they still are living lessons to man, and are not only records of the goodness and wisdom of their Creator, but also instruct man by their example, and give birth to more refined and elevated feelings, by means of what is quite insignificant, in comparison; and, among the number of things which man has learnt from dumb animals I rank Fidelity; not that I mean to say that man was destitute of this feeling before the dog displayed it to him. God himself implanted Fidelity in the heart of man; but when we see a virtue possessed, and exercised, by beings far below us in the

scale of creation, we feel a desire of emulation rising in our breasts, and that desire will never be satisfied unless our virtue excels that of the inferior in as great a proportion as we are raised above him ; and, therefore, it is no wonder that the dog should give new zest to that virtue in some minds, and create it in others : and I can say with confidence that the narrative of Ulysses' dog Argos has planted Fidelity in many more minds than has been by any other means.

Fidelity is a virtue of such high import, that if its presence were taken from the world the bands of society would be loosened, and distrust and suspicion would be active every where in promoting discord and disunion, by which to ruin that noble structure which has been raised by the united efforts of mankind. Though Fidelity is clearly seen only when exerted to its utmost stretch, and when it throws a gleam of light across the page of the history of some exiled or conquered prince ; yet still it is found in every action and circumstance which takes

place; and as the blood pervades the whole human frame, so it is to be found in whatever direction we go, consolidating the disjointed elements of a thousand plans into one whole mass; promoting union and good faith between man and man; keeping alive friendship; supporting the dying flame of love; extending the benefits of commerce, and, in conjunction with truth, doing all that can be done to promote the happiness of miserable mortals.

TRINITY.

Subject proposed by the Rev. R. LICKORISH,
Coventry.

“THIS is the Catholick faith: which except a man believe faithfully, he cannot be saved,” says the creed of St. Athanasius; yet these awful words have been repeated a hundred times without being once considered, and few know what that doctrine is which must be believed. The Father, Son, and Holy Ghost are three distinct persons, “not in confusion of substance, but in unity of person.” How it is, man will never learn till time is no more. Yet we are to believe it, if we would be saved, and be numbered among the sound members of the Church Catholic. The faith in the Trinity is the distinguishing mark of the Apostolic Church, and, together with the other ordinances, it has been handed down through light and darkness to our own times. The hand of the Almighty upheld the remnant of his true

Church when in adversity, and brought it out at the Reformation, purified from all dross and evil, ready to run anew the race of righteousness. It was in the days of Elizabeth that the Church stood forth in her prime; now-a-days we cannot say as much. There are divisions in the body itself, and numbers fall off. The true state of the case is, that after the Elizabethian period, Churchmen gradually descended to a low and insufficient system of devotion; and when the bold body of the Episcopalians and others arose, the cry was that we were running back to Popery, when, in truth, we were only going back to that place where the Reformers stood, and from which the tide had forced us. But men took the motion in different lights. Many remained idle who should have been busy. Many were busybodies who would have employed themselves better by remaining at home. Divers opinions sprang up, and no one would appeal to Scripture and the Ancient Church. The way to settle everything is to see how matters were conducted by the Apostles

and Fathers. Churchmen must be active, for our enemies are many. The hand of God is with us; but unless we take the moment of action in time, the glory of the English Church will depart for ever.

**HAS THE ARMY OR NAVY PRODUCED
THE GREATEST EFFECTS IN THE
HISTORY OF THE WORLD?**

Subject proposed by **Mrs. BLANDFORD, Rugby.**

THE history of a particular state is not the history of the world. Is Rome like Britain? or Greece like Carthage? In the one the army was, in the other the navy is; but weighing the one against the other, and comparing the results of ancient and modern times, the army has done the most. Anciently, naval battles were not frequent, and ships were used more for the conveyance of troops than to fight in. Look at the Greek expeditions to Troy and Syracuse, and of the Romans to Carthage and Britain. It was the tramp of the legions, and the rattle of armour, that was heard upon the approach of a battle in the olden time. It was by armies that the huge bulks of Assyria, Egypt, India, Macedon, and Rome were supported. By armies, too, that they were ruined,

and latterly that the convulsions in the early history of Europe were produced. Convulsions, wars, and revolutions are more frequent during the infancy of a state than when it is in its prime, and naval force is a thing never thought of then. An army is the readiest support they can find, and armies have been used. Half the world is barbarian, and barbarians never dream of disturbing the calm sea with their quarrels, or of increasing the tumult of a storm. Because our own sea-girt isle owes its chief glory to the navy, it may seem that more laurels are due to it, but British history is not the history of the world; and even in England, the soldier's spirit will claim, and will deserve, a laurel crown.

WHAT IS A PHILOSOPHER ?

Subject proposed by **Mr. SAMPSON, Lecturer, &c., &c.,**
London.

A **PHILOSOPHER** is one who investigates the causes of things, and sees in theory what other men find out in practice. He penetrates also to where practice cannot follow, and forms theories upon things which the hands of man can never reach to. That blue vault, spangled with diamonds, is the same with the immeasurable region of air, with worlds and suns rolling in a regular course in it. The immense undulating plain, supported upon the shoulders of Atlas, is the same with the oblate spheroid hanging without support in infinity; and the systems of Aristotle and Plato have given way to those of Copernicus and Newton, without man's once having practical intercourse with that which, in theory, he has modelled into a thousand forms. He sees the heavens spread

out above him, he watches the stars in their slow revolutions, and the comets in their lightning course; but it is in theory that he combines the elements together, and finds the cause from the effect. Could Newton see gravity? He only saw its effects, and, in his mind, he found out the cause.

In such things as these is the province of Philosophy and Philosophers. Much has been done by them, but more remains to do. Astronomy has been brought out clear, but the field is only open for further enquiry; and is not there Geology, Chemistry, Electricity, and all those new sciences just sprung up, to solve? Each must have its Newton; and our knowledge of them all is only in the same stage as when the Grecian philosophers profoundly described the heavens as a blue sheet spangled with diamonds! But this should not discourage us. Astronomy was nothing once, and by the grace of God man may bring the other sciences to the same degree of perfection; but a com-

plete knowledge of them is for our enlightenment hereafter; and surely there are few pursuits better than those by which we get our minds ready for that which comes in heaven.

THE CHURCH OF CHRIST.

Subject proposed by Mr. HEFFORD, Rugby.

THAT is the Church to which God gave his promise of protection, and surrounded with all the advantages pertaining to a Church, raised and governed by the second person in the Trinity. But what is the Church of Christ? There are a hundred that go by that name. Christ founded but one. Which is that one? With the broad page of Scripture open before my eyes, and the stately towers of the English Church near me, can I deny that that same Church is a branch of the Church of Christ? Alas! if it were not for Scripture, who would believe it? It is not that firm and compact body which our Saviour left it. It no longer binds mankind together, soul and body, not questioning how they differ in particulars. No. Though the bells of each Sabbath Church toll on the Sabbath morning and evening, with

what different feelings does each minister of the Church proceed to the instruction of his flock. The fires of opposition burn in him, and too often the sanctity of the House of God is violated to give place to human passions and earthly feelings. There is disunion among brethren. The work that should be done is left undone, and that which is done daily decreases in quantity. Popery is the cry on every move towards the proper position, and the number of Churchmen decrease daily. But despite all this, it is the Church of Christ, and such it ever must be. The Anglican Church may fall, and become a withered branch, but the trunk and root never can, no more than Eternity can die. But even now we may look with the eye of hope. The horizon is not dark. It may soon be light. Exertion is all that is wanted; and exert now for the English Church, or never!

WHICH IS THE GREATEST LOSS, SIGHT
OR HEARING?

Subject proposed by JOHN LOWE, Esq., Manchester.

WHAT the sounds are which cheer so many, what that is which raised and calmed the fickle waves of Alexander's breast, and what proceeded from the lyre of Timotheus, I know not. I can speak of music, and sometimes when I hear of what it does on others, I can feel a thrill urging me on to the same ends with them; but still I know not what it is, nor can I tell how the voice of joy or woe strikes upon the ear; therefore, "no man being satisfied with what he is," it is my nature to desire to know what they are, and not knowing how much they are worth, I cannot tell whether they are such as would be worthily exchanged for those advantages which I now possess through the sense of seeing. But I can see what others possess, and what they want; and, therefore, I know how much disadvantage the

Blind are under. They are deprived of the gratifications arising from the sight of the world, and those who are near to them. They cannot make their own way through life, and half of the sources of knowledge are shut up. Report is the chief fountain to which they go, and what they learn from themselves is but little. But the Deaf have the whole kingdom of knowledge closed before them. They see things done, but know not why they are done. They have that tantalizing thirst, which in the Blind is easily satisfied; all is "Why?" to them, and there is no one to say "Because." Time runs on, and if they know him, they only gaze with a vacant stare. Both Blind and Deaf can enjoy the pleasures of relationship and love; but those superior joys which attend the connexion, in which God himself is joined, are unknown for ever to the Deaf. For ever! Nay: heaven must come; and I forget that Blind and Deaf can be brought as high as others here below. They can be educated, and what are they then? The Blind are

sound in every respect, and ready for the flight, but their wings are clipped; the Deaf have wings, and fly, but not straight. Which state is the best? To have the mind stored full, and impatiently gnawing at iron chains fixed to a rock of adamant? or with a mind as good, perhaps more elevated and clearer sighted to soar aloft, carrying indeed the chain, but burst from the strong fixtures to the rock. The Blind cannot see the world, so they must remain. The Deaf can, so they may depart, and prove the knowledge they have obtained. And then the answer is, that according as the Deaf be educated or not, they have more or less advantages than the Blind; but taking away education, as a power from without, and viewing them as God has made them, it must be said that the Deaf labour under the most disadvantages. But what man here calls disadvantages, hereafter he may call advantages.


Man, proud man, how often has the voice of flattery or soft allurements of vice betrayed thee to Satan, and when thou comest forth

again, how often have you to endure the calm rebuke of Nature. Man, proud man, call not that which may save thee many such evils as these, a misfortune. Without hearing or sight your mind is strong in temptation; with them, you might have to lament your weakness. Man, proud man, curse not Omnipotence. Bless him for what he has done. Bless him that he has not united calamities on thy head, and made thee both Blind and Deaf, so that thou mightest learn in thy dark prison to answer to the query of conscience, What is the pride of Man?

NE MULTA LEGAS, SED MULTUM.

Subject proposed by the Rev. ALBERT WRATISLAW,
Rugby.

THERE is much to be done by a man going through the world, and much that of necessity must be left undone when he goes away; for the field of man's intellect is so wide and various that to pursue every idea, and to bring every power to its utmost strength, would require more years than there are stars, and more centuries than there are worlds; nay, only in eternity could sufficient be found; for as eternity is without end, so are the powers of the mind of man; but if his time is limited here below, it cannot be expected that he should be able to pursue every subject deeply. If he reads many things, he will read little; but if he reads but one he will read much; for he will penetrate the superficial crust, and throw the light upon the depths of one particular science which will be deep and clearly laid



out before him; while, on the other hand, if he reads many things, he will only be dibbling holes on the exterior, and grow confounded from the very number of his pursuits; but, though it is foolish to attempt the "many," yet a man must know other things, if he would go deep into one, and other arts and sciences are necessary for him to be able to attain his one grand object; just as many books are necessary to throw light upon one author. The "many" being only superficial, will soon be filled up and forgotten, while the "one" will remain deep for ages; and though it is impossible for one man to learn everything, many men can join their minds, each in his own particular pursuit, and then the many will be joined with the much, and we can have the advantages of both without their disadvantages.

MESMERISM.

Subject proposed by Mrs. DE BARRT, Rugby.

GEOLOGY has not had its Newton, nor Natural History its Copernicus, yet scarcely a year has passed in which some new science has not made its appearance, startling every one by the boldness of the propositions which it lays down, yet followed by such a train of facts that though it is long before prejudice is overcome; yet, from the first assent is given. During the last few years several new sciences have risen up in such great variety, and with such rapidity, that the first voice of one did not die away, before another came in its turn and claimed attention; and at the head of them all perhaps stands Animal Magnetism. I do not understand the nature of the science, or upon what laws it is formed, still less by what induction it was first brought out. That there is some connection between bodies I can believe, as well as part

of the science of Phrenology; but I cannot credit it all. It is too absurd, and bears too much the stamp of enthusiasm to be believed. They have allowed themselves to be carried so far, that a worthy man asserted before the French Academy, that he could mesmerize iron, and when he failed, excused himself upon the plea that the incredulity of the members had more influence on it than his mesmeric power. Unless care is taken, the whole science may run down till it becomes like one of the gross productions of the middle ages, like Alchemy and Astrology. There is much that is good in the science, and open facts demonstrate that it may be applied in some cases with success; but I know not how far it may be capable of being applied; yet it were better that the bubble should burst, if it is to be handed down to make posterity believe we belong to the same age with those who have long since mouldered in the grave.

LIGHT.

Subject proposed by Miss FISHER, Rugby.

THERE are many stars whose light now glimmers for the first time before our eyes, and there may be many more whose light has not yet reached us. Is it, then, the slowness with which light travels, or the immensity of space over which it has to go, that is the occasion of this? Is not the sun millions of miles from us? yet its light reaches us the next moment after that in which it has been calculated to appear above the horizon. So we must revert to the other supposition for an explanation. Light goes at the rate of 197,916 miles in a second, and how many miles must there be between us and the stars, if their light only reaches us now, after travelling since the creation? But would not the immense velocity with which it travels, and the force which rapidity necessarily gives it, overpower this poor sight of ours and send us

to darkness? It would, were it not for a provision of our God. When he said the sublime sentence, "Let there be light," he saw the evil, and determined what that light should be. It is composed of an infinite number of small globules which give way to every obstruction, and the gradual increase of their rays which we always experience from light, coming in a natural way, strengthens our eyes by degrees, till they are capable of bearing it in its full power; and it is in this, as in all the other of Nature's works, everything that is necessary is to be found, and everything that is unnecessary is not there. The manner in which Light originates from the luminous bodies from which we know it proceeds is a mystery to us; it cannot be solved by human minds; we may reach the surface, but no further can we go; all is mystery; we live, and move, and have our being in mystery. From God to man, and from man to the dust, all is mystery.

MEMORY.

Subject proposed by JOHN HOLMES, Esq., Rathmines,
near Dublin.

IT is all theory that can be advanced respecting the means by which the signs of the outward world are conveyed from the senses to the mind. It is all supposition as to how the process is carried on, after we lose sight of it, and how the ideas are retained and improved upon by the mind. Yet upon such precarious ground man has ventured to build Babels, which he tries to raise to the summit of truth; but where facts end he is in mystery. Among all the theories, that is the most plausible which supposes, that the nerves effect a communication between the external organs of sense and the sensorium, and the modifications experienced by the sensorium are the objects of perception to the mind; and thus, through the nerves, the mind produces the idea of that object which occasioned these modifications of the sensorium. Impressions

remain upon the brain after the acting force has departed; and thus the mind after a time, as it were, can look again on them, and recall to mind its former images, and thereby its former ideas. According to the impression on the senses is that on the nerves, and through them on the sensorium; what is strong on one is strong on the rest, and the contrary; therefore, that which interests the senses strongly bears an indelible impression on the sensorium, and that which does not, passes over like a breath of summer wind: and the power by which the sensorium retains these impressions is what we call Memory. That modification of it by which we recall past scenes is designated Recollection.

What would all the pains we take avail? of what use would all our study and diligence be, if what we learnt went away as it came? We should know nothing, save that which we thought of at the present moment, and with the present it departs for ever, giving place to a different subject, to depart in its turn. We could have

no chains of thought, no associations, and the world would be desolate, and man would be a beast. How great, then, is that wisdom which foresaw that necessity in the moment when he called the soul of man into being, and when his eye was upon every living thing, in the millions of worlds subject to his power.

**WHICH IS THE MOST FAVOURABLY
PLACED, AS REGARDS THE ATTAIN-
MENT OF EMINENCE IN LEARNING,
THE MAN WHO HAS ANY ADVANTAGE
OF INSTRUCTION, OR THE MAN WHO
HAS TO WORK ALL THE WAY BY
HIMSELF, SUPPOSING THE ABILITY
OF EACH TO BE EQUAL, AND THE
DESIRE OF IMPROVEMENT ALL THE
SAME?**

**Subject proposed by the Rev. W. LINWOOD,
Christ Church, Oxford.**

THE one is free; the other is in an improving bondage. The freedom of the one, and the authority over the other, are each in danger of being abused. The first question is, which is preferable, entire freedom, or an improving bondage? *Ad componere parvæ magnâ.* Why did Pharnaces give up his empire and person into the hands of the Romans, with whom his father had maintained a struggle of blood for twenty years or more? Was it

not because he saw how preferable it was to be under the secure shelter of the eagle's wings, than to lead a life of dissolute and tumultuous freedom? But is the freedom of man's mind dissolute? It is, unless it have ties; and how is it to have them, unless they be received from his fellow-men? But granting that in both states of the case the individuals have such ties as spring from our relation to God, which were received through the instrument of their fellow-men; granting this, the question resolves itself into another form, and becomes, What will be the respective results of freedom, and bondage to a master? The minds in both cases are now no longer like the broad bosom of the changeful deep; they are no longer to be burst asunder by the pent fury of the fires that sleep within their bosoms. They acknowledge the obligations they owe to God and their fellow-men, and it is simply, what modifications of their minds will result from freedom or bondage? The one being free, will retain his energy, and he

will pursue the bent of his inclination, which certainly is the best plan, as regards the acquirement of a thing, (though not as to the excellence of the thing, for the mind must be strong before it can choose properly, and how is it to choose when yet weak?) for where there's a will, there's a way. The consciousness that he owes his knowledge to no man will support him in the difficulties which he meets with; and if his mind be strong, the same difficulties will only tell him of a greater victory: he will find the principles of everything, before he goes on to practice; and so his ideas of what he is doing will be better defined: he will never allow a thing to pass on, before he can settle it distinctly and satisfactorily in his mind: he views the whole field of knowledge, and sees its limits long before he reaches them: he may be awed by the extent and variety of the prospect, and his blood will rise at the wish of being in every place; but the very earnestness he possesses will bring him to look down, and ponder his steps as he

passes on to the end. But it does not follow that the instructed man is the contrary of all this : no, no, he can have it all, and much more besides.

Is not it sublime to see the dark deep sea, and the mountains of the ocean rising up to the clouds, and sinking to impenetrable darkness? Connecting heaven and hell. Confident of power and mighty in effect ; and, oh ! the sweetness of the calm, when the fierce roars are hushed, and the face of heaven is reflected back with that pure serenity which reminds one of the repose of the righteous. It is grand, majestic, and sweet ; yet who would not rather turn and view the solemn glory of the Alps, pointing heavenward with their pure white peaks, while their bases sink down to the bottom of the earth, ever solid, ever sure ; though they have felt the fury of the fire, yet they are formed in strength, and hence with the man who would call them like himself ; and as the one is to the other, so are the two states of the case, they went out equal, they return different ;

for the instructed man, though he may not be so energetic or enthusiastic, yet will go on solidly, and though the reins are tightly held, he will have more time, from the slow progress he makes, to examine things carefully; and when once he sees the excellence of the thing, the assistance he receives will enable him to go on with as much speed as the other, and he will more readily learn a thing from not seeing the whole difficulties which are before him at once: he learns practice first, but principle comes afterwards; and after all there are, for aye, thoughts originating in his own mind's "uncaptured citadel;" and these are really his own, and they may heighten his energy and send him bounding over time and space, fired by his own ideas and the impetuous stream of his thoughts. But much depends upon the manner of education. Education should not be the filling of the mind with a certain quantity of ready-made stuff at a certain time; but the awakening of a desire for knowledge, and the showing of the way by which it is to be obtained, which will enable the

mind to go on, when the assistance is withdrawn. How many souls who pass through life with credit lie ruined on death's threshold, because they were taught that which requires no exertion on their parts, except that of memory ; they lie down to die, wrecks of human minds, and curse the hour when they submitted to another's governance

COURAGE.

**Subject proposed by Miss SUTTON, Cottesmore House,
near Oakham.**

“WHAT can be more honourable than to have courage enough to execute the commands of reason and conscience?” Self is the greatest enemy man has in the world;—through self a million of human beings are ruined daily, therefore it is well for that man who has sufficient courage to obey the dictates of those two powers which remain to man, of all that he possessed before his fall from the image of God. Courage comprehends the absence of all fear; the disregard of all personal convenience; the spirit to begin, and the determination to pursue what is begun; and one and all of these qualities of courage are necessary, if we would obey that master whom we hate, while we confess the excellence of what it teaches. It is a foolish idea to think that courage dwells only in the breasts of those who draw the sword or stand

on danger's brink. As much want of courage may be found under red coats as black or green ones ; for the soldier owes much to the excitement of the scene, the power of music, and example, joined sometimes to desperation, and after all his is more of bravery than of courage ; for a man has courage in proportion as he reasons or reflects ; and who thinks of reflection when the iron bolts of death are rushing by, when the pointed sword gleams in the light,

When destruction stands in his shroud of darkness,
And death unsheaths his blade
Between the mighty hosts, so powerless
When placed beneath his angry shade.

A man may have courage and want bravery. Cicero fled dastardly before Cataline, yet turned again, and in full senate charged him in his face with the crimes of which he knew him to be guilty.

Socrates, Regulus, and our own Alfred, have got that honourable name ; the first, by his calm defence and death ; the second, by his return to Carthage ; and the third, by his disguised entrance into the Danish camp. But

these are beacons in history, whose virtues are made known by the height of their situation, and the greatness of their opportunities of display. There are many noble hearts who pass through life unnoticed, and perhaps in obscurity, who could give examples of a higher courage, and more manly mind, than is to be found in the whole list of kings, warriors, and legislators. Nor should it be supposed that it is only in man's heart that courage is to be found; for, as Mutius Scævola entered upon the proper province of the woman (fortitude) when he thrust his hand into the fire before proud Porsenna, so there are not wanting examples where females have displayed the courage of men, and

“ Their voices the patriot hearts have steeled,
Their spirits glowed on battle field.”

If we judge of them by what they are in prosperity, we see but half the picture, and know not the strength which lies beneath so much softness. But, oh! for the man who can unite courage and bravery; who can mount the breach

rushing on before death's artillery, and then, when there is no excitement near, turn a bold front to the inhabitants of the jungle, and walk with a firm step on the edge of precipices. Such an union is rare. A man generally has one virtue at the expense of another, and the general imperfection of all things is stamped likewise on creation's noblest work. Yet giving allowance for national pride, I hope I may be allowed to give my tribute to the British tars. How came it that Acre was captured once, but through the courage and bravery of Sydney Smith's sailors? It may be an unjust partiality not to look at those examples which other nations, perhaps, may be able to offer; but England is one and all to Englishmen, or why do they cry "Britannia rules the waves!"

WHAT ARE THE PECULIAR BEAUTIES
OF SHAKESPEARE?

Subject proposed by EDWARD DICKENSON, Esq.,
M.R.C.S., Rugby.


HE knew the human heart, and described it well. Each character in his plays acts with full force, without interfering with another's province. Othello's jealousy takes wide swings, and seems to be everywhere, without interfering with Iago's cunning; and how well does he delineate the changes in the passions; each particular whim and variation being in strict accordance with human nature; and then come his plays from the History of England—

“ In little space confining mighty men.”

Verily, those particular kings whom he has chosen, owe much of their safety from the rust of decay to the pen of Shakespeare.

“ Henry the Fifth, too famous to live long,”

would be almost jumbled up with the rest of his



name, were it not that his bright sword point gleams in the verse of Shakespeare. That a book is excellent can be shewn by the length of its existence. If it escape the pawing hands of critics, and float smoothly down the river of the world, then there is that in it which is enough to save it from destruction. Shakespeare's works are gone far and wide, and though he himself has mouldered in the dust, his name is as familiar as household words to us, because he took up the pen of truth, and dipping it in genius, wrote words which no oceans or blots can efface.

PAINTING.

Subject proposed by Miss FULLER, London.

THE origin of this art is to be found, I suppose, in the drawings which unlettered barbarians used, in order to convey their ideas to one another. Among the North American Indians there are still to be found examples of this kind of communication, whence the number of months is expressed by a corresponding number of moons; the number of an army by arrows drawn on the paper. Every art and science is progressive, and from these rude attempts may have been drawn forth the beauties of that art by which nature is so copied as to be distinguishable only by the absence of life in the one. When written language came into use, the drawings would be no longer absolutely necessary; but would not a representation of a place or thing give a more forcible idea of it than could all the powers of descrip-

tion? Certainly; therefore the art would still be pursued during a semi-barbarous stage, and when the sun of civilization rises the track will be pursued as one of the many through which the mind of man expands itself, and as one of those arts in which to seek refuge from that growing eagerness which pushes man on, after something or other, he knows not whither.

Painting, perhaps, saw its best days in Greece and Rome, before the hand of the artist was tied down by rules; but surely the time is come when it is to spring forth anew with fresh vigour, under the second sun of civilization, which now shines over Europe, and only waits for human exertions to burst over the darkness of the world.

**WHAT ARE SOME OF THE BENEFITS AND
EVILS OF RAILROADS ?**

Subject proposed by **MISS FANSHAWE**, Harley-street,
London.

THE benefits are, the facility it gives to commerce, and the expedition with which persons and things can be conveyed from place to place; and last, though not least, the employment which it gives to the working classes, and the fair field it opens for genius and ingenuity. But the evils which may be expected, if the system is pursued extensively, are no more or less than the utter ruin of English manliness and English pride. The nobles and gentry will seek in other countries those sports and pastimes which the steam of engines prevents them enjoying in their own land; art will lose its patrons, and science its supporters. Of town-bred personages there may not be any lack; but what are their excellencies to the noble freedom of him

who lives in his own domain, among his own tenants? England's Queen may soon expect to rule over nothing but a mediocre population, which will extend from the very bounds of her coast to the utmost limits of the land. Agriculture will not suffer much ; yet it will suffer from the same second causes which depress art and science. And when England's nobles are gone, where will be English manliness? It will be as water spilt upon the ground. True, the yeoman will draw his sword, but who is to lead? Who is to guard him from plunging the land into destruction for the false glitter of present triumph? He will want that courage and discretion which can only be found among those who have refinement sufficient to keep the flames unsullied. It may be chimerical to prophecy the ruin of England because a hundred locomotives have put her nobility to flight, as much so, perhaps, as the danger anticipated from the union of London and Westminster ; yet slight causes often have an inherent power,

or the introduction of Gauls into the Roman army would not have brought the eternal city so low. But it is to be trusted England will not be abandoned in her hour of need ; and for a little enjoyment Englishmen surely will not let their country fall.

DO YOU THINK A CHRISTIAN WOULD
TAKE UPON HIM THE PROFESSION
OF A SOLDIER?

Subject proposed by THOMAS SHEFFIELD, Esq.,
Carlisle.

WHY should he not? If peace cannot be kept up but by war, nor dissentions put down but by force, every christian man is permitted by God and his conscience to join the ranks of the soldiery. For just look at the contrast Europe would present to what it now is, if there were none to assert the rights of their respective lands. Man, not being perfect, would soon allow his defensive feelings to go to excess; and what a wide field for the exercise of his passions would be open for him, when all around were slumbering in peace, trusting in his good faith, and without one sentinel to give the alarm; would not he then rise, and laughing at his strength, crush and break all around him? nay, would not nations rise upon

nations (for all men are the same,) and no one being ready, the whole course of things would be ruined, and the world would roll on with five times its weight of clamour, uproar, and sin. Where too would art and science be? gone for ever, and with them every comfort and happiness. The temples of our God? Forgotten, they would fall, and woe to the man who should not be found standing under their shadow, to have his soul sent to heaven from their ruins.

To take away the military establishments of the world is like taking away the barriers that confine the ocean, and letting the broad flood roll over all. Man must be perfect before war descends to darkness; and may not we pray for that time, without bringing on confusion and guilt, by unseasonable reforms? Warriors are the chains to bind down, by their presence, the flood of angry desires which every nation must have openly or in secret against others. It is for naught but the preservation of right that the sword still exists. For country, free-

dom, and his sovereign alone, will a Briton draw his sword; and may not men, professing the religion of Christ, act upon these motives? Aye, he may wade through blood, provided he stop when mercy asks him. Wars of aggression and insolence certainly form an exception to this rule. They originate in a wrong spirit, and such as would drive all thoughts of God clean from man's breast. When Napoleon expressed his contempt of all religion, it was but what was to be expected from him. After Jaffa and Moscow, who could expect religion from his heart? At the first named place the bones of his countrymen, slain by his own hand, whiten the sand; and the ruined grandeur of the second speaks but too well against that insolence of power which made him trust in a star which changes one day and dies away another. And, surely, no Christian man would follow such a leader, if he were candidly to obey the dictates of his conscience. In wars of right Christians can only be excused for buckling on the sword, and such men as those surely

will try to use it as little as possible. After years of war, and long sojourn among scenes which entwine themselves with man's nature, from the interest they excite, the two oldest warriors of the two most powerful nations of Europe are bending their whole energies for the preservation of peace; and, if such an end as this is arrived at, certainly it is not in opposition to God or conscience to engage as soldiers, when proper motives call us. It is not contrary to the Gospel of Christ to engage as a soldier. Because Christ did not say anything for a limited monarchical form of government, are we to say it is a sin to have one? No: and no more are we to say, it is iniquity to be a soldier, because Christ said nothing for it; and we know there is nothing in the gospel against it. It is not cruelty or sanguinary ferocity which plunges civilized nations into wars; unless there be some evident cause of right, it is the love of excitement and action, the pleasure of surmounting difficulties, and the splendour of the triumph

which follows. All these latter are but worldly motives, and as such, do not come within the province of that rule, where Christians may engage in wars. The upholding of principalities and powers, is a thing enjoined in the New Testament. Christ himself spake the words "Blessed be the peace makers;" and, if from war alone we can expect peace, on account of the ferocity of man's nature, then war is the instrument by which we fulfil the commandments of the gospel. I do not touch upon the wars which we read of, as undertaken by God's express command; for it may be objected, the constitution that then was is not in existence now; although I may safely answer to all such, that God being the same "yesterday, to-day, and for ever," there is no supposing that what he once sanctions as lawful and consonant to his commands, he will at a future time condemn as sinful; in this, of course, I do not include mere rites and ceremonies.

After reading the Prophecies of Daniel, may

not we infer that those things which we now look upon as merely human, are, in reality, the means by which the Lord Almighty is scourging from the earth the dross of iniquity, and preparing it for the Kingdom of Christ; and, in such a cause, what Christian man would hesitate to enlist himself?

ON THE BEAUTY OF THE COUNTRY.

Subject proposed by the Marchioness Dowager of
QUEENSBERRY, Coton House, Rugby.

NATURE'S works shew Nature's God; earth points to heaven, and man, if he will, may see the beauties of the celestial through the terrestrial. Though all wither and decay to remind man of his doom, yet there is enough remaining to point out the glories of the eternal heavens. I am greatly of opinion that nations and individuals owe much of their character to the nature of the country in which they are placed. Why do we hear so much of the patriotism of the Swiss and Tyrolese? Why did the enlightened and polished Germans submit so soon to Napoleon's rod of power, in comparison to semibarbarous and misgoverned Spain, which held out, though ineffectually, till the broad wave of British might drove Napoleon's marshals back? Is it not because the nations received from the rocks which sur-

rounded them, ideas of strength and patriotism, which pointing upwards, as do the peaks of the mountains, receive more strength from above than human might can conquer?

To gaze for long on a dull monotony, with nothing but hedgerows and smoke for the principal objects, would go very far to quench the fire of the most aspiring mind; and the bold rocks of a foreign clime would create greatness in the most morbid breast, though nursed among plains and sandy deserts: but every variety of Nature has enough for anything in it, if we do but study it; though we may at times want boldness to give us strength, cannot we gain it by examining the slightest flower of the field, which will no doubt exhibit conceptions bolder than those which ever graced the temples of Art and Science. Let the Atheist roam alone, and puzzle himself to find out how affinity could bring such things to pass; we, for ourselves, will turn to our God, and prepare ourselves by the contemplation of that which is *to come*.

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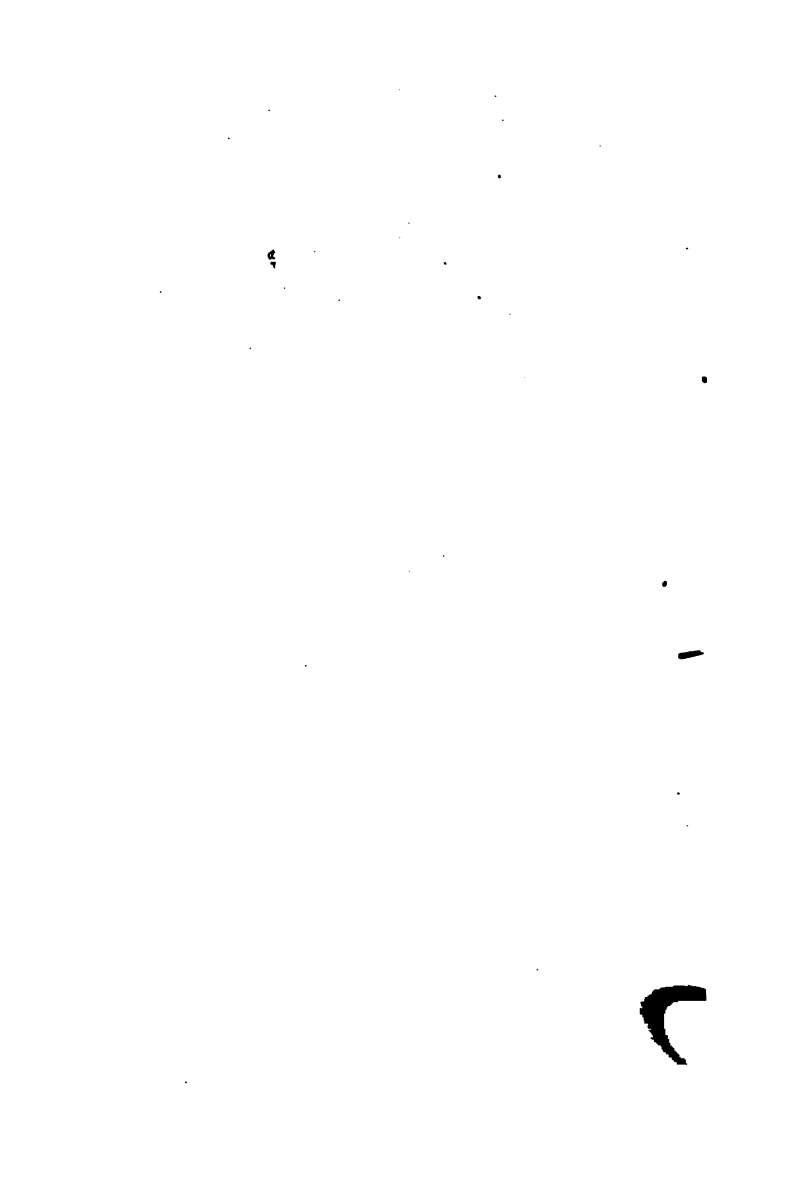
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